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Strong opposition to gay ministers: survey

Paul De Groot

EDMONTON, Alta. — About two-thirds of the membership of the United Church of Canada opposes the ordination of homosexuals, according to a recent survey.

The survey, done by Decima Research of Toronto for the *United Church Observer,* found that 65 per cent of *Observer* readers oppose the ordination of practising homosexuals. In the case of homosexuals already ordained, 40 per cent say they should leave their posts, and 50 per cent say they should be permitted to remain.

The church tackles the question in August when its highest decision-making body, the General Council, considers a report which recommends ordination of homosexuals.

The survey also found that the question of homosexual ordination is perceived as by far the most significant issue before the church. Asked to name the one issue facing the United Church which concerns them most, 44 per cent said homosexuality and sexual orientation. The next highest choice was abortion, named by only five per cent of readers.

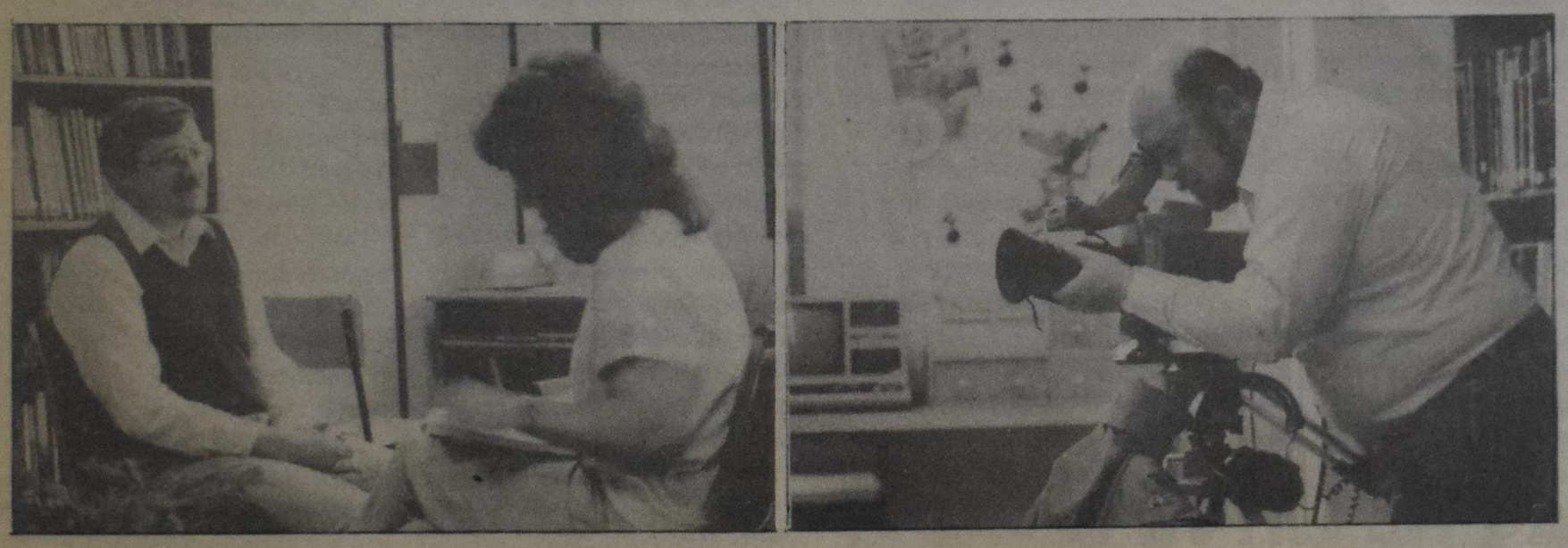
Although the survey was confined to readers of the *United Church Observer,* the denominational magazine, it is "probably representative" of the church as a whole, *Observer* editor Hugh McCullum said in a telephone interview. The *Observer* has a circulation of more than 250,000, and is sent to almost every family which has an active membership in the church.

The survey of 500 *Observer* readers, conducted last spring, sampled church members in every province and in every one of the church's 12 conferences, McCullum noted. John Tweedie, executive director of the United Church Renewal Fellowship, said Tuesday that "the numbers really reflect the hearts and minds of United Church people." The UCRF, an organization of about 3,500 United Church members, has been one of the most vocal opponents of the ordination of homosexuals. It recently distributed to every minister in the United Church a special issue of its magazine devoted to the topic of homosexual ordination.

The fact that a majority oppose homosexual ministers but only a minority want the church to kick out homosexuals who are already in United Church pulpits shows that "United Church people are generally very compassionate and extremely tolerant," Tweedie said. "It shows how the church is torn between upholding a principle and their compassion." The survey was done March 6 - 10. The controversial report which recommends the ordination of homosexuals was released publicly just days before.

See page 2 for more survey results.

B.C. Christian schools featured on TV



Photos: Whitney Numan

Bob Spyksma (left) of the Smithers Christian School Society, was one of about 15 interviewees in a television feature on Christian education in Northern B.C.

Grace Hols

SMITHERS, B.C. — A half-hour television feature on the Christian schools in Smithers, Houston and Terrace is being developed by the CBC affiliate CFTK and is scheduled to air in Northern B.C. by late summer.

The project was initiated by the promotions committee of the Smithers Christian School Society. Promotions chairman Whitney Numan said, "We were looking for a fresh approach and wanted to try another medium. Originally we had talked of developing a video we could show at fairs and similar promotional opportunities."

Lack of funding, expertise and equipment eliminated the idea of a video and the committee contacted producers of the television program "Skeena Journal," which does weekly features of regional interest. "We submitted a story line with a covering letter and the idea was enthusiastically received by them," said Numan.

Geared to the general public, the program will focus on three main areas: the philosophy of Christian education, the history and development of four schools (two in Smithers, one each in Houston and Terrace), and ongoing curriculum development and growth plans.

During the interviews discussions on funding and parental involvement and expectations surfaced.

More than 15 people representing the various schools were interviewed. Included in this number were board members, parents, teachers and students.

"There are two main things we hope to accomplish with this program," said Numan. "We want to educate the general public about why we're here and what's involved in operating a Christian school. We're also hoping to promote the schools in the various communities."

See **CHRISTIAN SCHOOLS** -- p. 2.

Thinkbit

One of Antarctica's virtues is that its isolation and inhospitable climate have helped make it the globe's most politically benign continent.

From: ***Christian Science Monitor,*** **June 20-26, 1988.**

Vandezande sparkles in holy rage

Reinder J. Klein

BURNABY, B.C. — Gerald Vandezande is a large, imposing man with keen, lively eyes and a clear, penetrating voice. He's a man of phenomenal political insight as well as a captivating speaker who can hold an audience in thrall with the inexorable logic of the gospel. He demonstrates his own infectuous love for the gospel's Lord with his unmistakable sense of outrage at the grotesque injustices perpetrated by a world indifferent to that gospel and hostile to that Lord.

Vandezande, Public Affairs Director with Citizens for Public Justice (CPJ), spoke in the Burnaby Christian Reformed Church the other day on "Christian Political Action in a Post-Christian Society," a topic assigned to him by Vancouver's Regent College, where he presented a series of lectures. In the course of his speech, Vandezande became angry.

There is something fascinating, spellbinding in watching anger rise in a speaker, anger focused, anger controlled. Posture tautens, hands move, eyes flash, language soars into transports of eloquence as anger blooms into electrifying, spine-tingling rage.

A holy rage. "The recklessness which comes from the knowledge of God and humanity. The ability to rage when justice lies prostrate on the streets and when the lie rages across the face of the earth. A holy anger about things that are wrong in the world." Thus wrote Allan Boesak, a brother of ours intimately acquainted with grief, rejection, cruel injustice.

What, then, did Vandezande say? Reporting on a work of art is to give at best a pale imitation of the thing and hence to give false or misleading impressions. You had to be there, as they say.

See **ANGER** -- p. 3.

In this issue:

A letter exchange on *The Star* editorial p.8
Anne Hutten visits a furniture factory in Nova Scotia p.9
"Finding a bridge" — a reflective short story for a lazy summer day pp.11-14
The Institute for Christian Studies sells and salvages its albatross building p.15

News

What United Church *Observer* readers believe

A survey done for the *United Church Observer* notes that readers are predominantly female (71 per cent), and 59 per cent are 55 or older. Editor Hugh McCullum said this was one of the more startling results of the survey, and suggests that the question of the aging of the church is more urgent than previously realized. *Observer* readers (and by extension, members of the United Church) are also better educated and have slightly higher family incomes than the average Canadian.

• Warnings that many will leave the church if homosexuals are ordained may be unduly alarmist. Of the 25 per cent of church members who disagree with national church policies, only 20 per cent — or five per cent of those polled — would consider leaving the church because of national church policies.

• Those surveyed generally support the policies of the national church. With the exception of the church's position on immigration (readers support proposed changes to Canadian immigration law, while the national church has opposed the changes), they concur with their church's position on national issues. They agree most strongly with the church's support for the peace movement. They also believe the church has an important role to play in society by addressing important social issues.

• Respondents strongly (82 per cent) oppose Sunday opening of stores. More than half of Canada's 900,000 United Church members live in Ontario, where the issue of Sunday opening is currently the subject of hot debate.

• About half of *Observer* readers support the recent Supreme Court decision on abortion, but only 17 per cent support abortion on demand. Where a pregnancy threatens the life of the mother, 92 per cent would allow an abortion, but only 25 per cent would support abortion because a woman or her family cannot afford to support a child.

• Almost two-thirds believe sex outside of marriage is unacceptable.

• Church attendance is important for *Observer* readers. Some 45 per cent attend every week, and another 26 per cent attend two or three times a month.

• Active church members give generously to the church. About one-third gave less than $200 last year, 30 per cent gave $200-$499, 21 per cent contributed $500-$999, and 19 per cent gave $1,000 or more.

• About half believe in heaven and hell. The rest believe either in neither (18 per cent) or only in heaven (27 per cent). A majority, however, believe that an evil force may be present in human society. A majority also believes that God works in human society today.

• More than half described their congregation as conservative, and 27 per cent as liberal. Most gave their congregations positive ratings for enthusiasm (79 per cent), community outreach (76 per cent) and involvement of children (77 per cent). But 54 per cent said their congregation's acceptance of homosexuals was "poor" or "fair."

Christian schools featured on local television

... continued from page 1.

Numan said there is a general lack of understanding among those not directly involved in Christian education as to why anyone would pay to send children to such a school rather than take advantage of free public education.

In B.C., there has been growing disatisfaction with the public school system since the Vanderzalm government limited available funding for education several years ago. Since that time, there has been renewed interest in alternatives to the public school system.

Christian schools in B.C. receive 35 per cent of the per-student costs as calculated for public school students. As well, Christian schools have received public grants to allow for special program initiatives.

The support base in many B.C. Christian schools has been spreading to include Christians of various denominational backgrounds. In Houston, for example, the support base now includes Baptists, Pentecostals and Mennonites.

Questions posed by the interviewer during the filming of the feature on Christian education included, "What is the purpose of a Christian school?", "Why do you send your child to this school?", "Do you think he/she is getting a good education?", "Is your child happy here?", "Can you as a board work within the boundaries set by the provincial government?"

Numan, who accompanied the television crew to Houston, Smithers and Terrace, said "I was very impressed with the quality of the interviews. Answers were consistent and mutually supportive, and those interviewed showed a tremendous commitment to Christian education. It was a very positive experience."

Grace Hols lives in Houston, B.C. She is Editorial Assistant for Houston Today.

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest, Clarence Joldersma

Of brown grass and greenhouses

The grass in my yard is light brown and quietly crackles underfoot. It is suffering from too much heat and too little water; it needs some cooler weather and a day-long rainfall.

My yard, of course, is not the only dry area in North America. All of Southern Ontario has similar conditions. The Canadian prairies are desperate for water. The American mid-west is so dry that the Mississippi River can no longer support barge traffic. A large part of North America is very hot and dry.

Bad news like this, of course, gets a lot of media attention. The *Hamilton Spectator* and Toronto's *Globe and Mail* have run special series on it. CBC's *The Journal* has done an extensive report. *Maclean's* has devoted a cover story to it. Daily news stories deal with the latest prospects about the monetary loss caused by the drought and heat. Much ink and video tape have been used to deal with the problem.

A common thread that runs through the media's dealing with the problem is the likely causes of the extreme heat and drought. One cause that has continually come to the forefront is something known as the "Greenhouse Effect."

Trapped heat

A greenhouse, of course, keeps warm inside when the environment outside is cold. The glass walls allow light through and it gets absorbed by the benches, the soil, the plants, the floor, or anything in the greenhouse. These objects change this light energy into heat energy and radiate this heat away into the air of the greenhouse. Glass does not allow heat through very well, and it becomes trapped inside the greenhouse. The greenhouse then warms up and remains warm when the outside air is cold.

The earth's atmosphere, too, acts like the glass walls of a greenhouse. Certain gases in the atmosphere — for example, carbon dioxide, nitrogen oxides — allow light from the sun to pass through them. The light energy gets absorbed and changed into heat energy by the soil, trees, buildings, and so forth, on earth, which in turn radiates this heat into outer space. The carbon dioxide and nitrogen oxides do not allow heat energy through very well, and it gets trapped in the earth's atmosphere. This causes an increase in the earth's global temperature. The trapping of heat by these gases and the rise in temperature is called the "Greenhouse Effect."

Many people are blaming the heat and drought on the greenhouse effect. Kenneth Hare, a Canadian climate expert, states that there has been an increase in world carbon dioxide concentrations since the 1840s (the industrial revolution) and that the drought and heat of this year may well be the result of that. *Maclean's,* too, gives the greenhouse effect as the cause of the problem.

Long-range view

It seems to me that blaming the heat and drought on the greenhouse effect is premature. The effects of the greenhouse cannot be seen very clearly in a year or two or three. There have always been periodic heat waves and long droughts. Very seldom does weather seem normal when you're in the middle of it. Only a long-term assessment can tell us whether this year's drought is part of the greenhouse effect.

However, let's not minimize the seriousness of the greenhouse effect either. Carbon dioxide *does* trap heat. Carbon dioxide is produced through the burning of coal, natural gas, wood, oil, and so on. Humans *are* putting more of this gas into the atmosphere. In the long run, the earth's atmosphere *will* get hotter. The effects of this on the earth's climate *is* unpredictable. Perhaps the grass in my yard is not brown because of the greenhouse effect, but the greenhouse effect will most likely affect my lawn's colour in the long run.

Clarence Joldersma is a science teacher at Smithville District Christian High, Smithville, Ont.

The Board of Directors and membership
of the
Ontario Christian Reformed Church Extension Fund
are pleased to announce a change of name, deleting "Ontario." In order more accurately to reflect the national character of the organization, henceforth it will be the
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Pressreview

Carl D. Tuyl

Simultaneously they came and went: Christian Reformed Synod 1988 and the strawberry crop. The latter got more coverage in the press than the former. We will have to wait another year for their return.

★★★★

There was a lot of ado about expulsion of Soviet and Canadian embassy personnel. The Canadians accused the Soviets of spying, which sounded a bit like accusing the Pope of being Roman Catholic. What are military attache's for anyway? Playing dominoes with Mila?

★★★★

We reported earlier that history examinations in the U.S.S.R. were cancelled until someone had sorted out what was true and what wasn't. Well here's another one: in Quebec they cancelled the high school chemistry exams for Grade 10 and 11 students because the tests were for sale in the streets.

★★★★

The average weekly earnings in Canada were $461.06 during the month of April — 5.3 per cent more than last year during the same period. And here is another interesting statistic: in 1987 the average male public servant was paid $9,300 more than the average female public servant. That says a lot too.

★★★★

Trade Minister John Crosbie is the man of the hour, the week and the month. He defended the free trade treaty with missionary zeal, and he pushed for an early (too early according to the opposition) vote. He estimated that only one in 10,000 people had actually read the whole text of the free trade agreement. He himself, so he confessed, like an elder speaking about the Canons of Dort, had not read all of it. Premier Peterson of Ontario did a lot of political grandstanding against the agreement. The Ontario legislature passed bills which were meant to sneer at the U.S.-Canada treaty. Ontario would sell hydro first to Canadian customers, and the protection of its wine industry will remain. It was a bit of a political macho show and no more. In the end the almighty buck will rule, and if you don't believe that ask the province of Newfoundland, which is squeezed out of the energy market by Quebec.

★★★★

Finance Minister Michael Wilson has finally introduced his massive bill which aims to overhaul the country's income tax system. There is a lot of "now-you-see-it-and-now-you-don't" in it, but we are now paying $3.4-billion more income tax than under the previous government — in spite of the fact that starting July 1, payroll deductions for most people were a few dollars less.

★★★★

The government is pushing its legislative program like a rugby team in a huddle. The Official Language Act is scheduled to be passed this month even though disgruntled MPs — mostly PCs — moved 136 amendments. One of those, I am told, aims at recognition of the Frisian language in certain areas. Fat chance! Meantime back at the ranch, the Alberta legislature, in sort of behind-the-eight-ball-move decided on English only.

★★★★

If you need surgery during the next three weeks, don't go to Smith Falls Community Hospital in Ontario. The hospital's operating room will remain closed till July 18. The town's three anesthetists will be on vacation at the same time. Nice show!

★★★★

When you are approached by the next public opinion pollster, please don't be "undecided" anymore. The government must know what you prefer in order to speak intelligently about an election date. All those undecided people wreak havoc with Monsieur Mulroney's agenda. Let's have done with the suspense! Monsieur Mulroney needs a few more points in popularity.

★★★★

just when we thought that things in the Gulf had quieted down a bit, we were told about a naval battle and the shooting of an Iranian civilian airliner. War is crazy, and this war is the craziest of them all.

★★★★

Gorbachev's *perestroika* carried the day in the Communist Party's conference. The conference itself was a *perestroika* stunt complete with free debate. The nations watched in awe, but a cynic citizen of Moscow commented on the world-shaking event by saying, "I'll believe it when I can buy toiletpaper in the store." A man who speaks after my own heart!

★★★★

Perestroika in any community, whether secular or religious, is always resisted. The status quo is easier, safer, more comfortable, and more familiar. Defenders of popular causes abound and the new and unknown is resisted. The Roman Catholic Church experienced that in the past week when Swiss Archbishop Marcel Lefebvre broke with the Vatican. Perhaps the most resisted saying of our Lord is: "I am making everything new." Too many people like all things the way they are.

★★★★

The summer of 1988 continues to see the use of tear gas, rubber bullets, and batons in Israel. It is probably the same in South Africa but we don't see that anymore. Botha's buffoonery is hidden from the world's view by censorship. The Resistance there — The African National Congress — is also stepping up its violence. A car bomb exploded in Johannesburg. When will they ever learn?

★★★★

The election marathon in the United States is now approaching the "convention stage." The Democrats have their convention in Atlanta. There will be 11,000 seats available. The amount of balloons and signs will be about five thousand times that. There will be a lot of hoopla to decide what is decided already. That's like a whole lot of other conventions.

★★★★

In the past few weeks I have taken leave of the longest day, this year's strawberries, my sister-in-law, a ballpoint pen, a favourite T-shirt, a clump of daisies that finished blooming, a pair of sparrows that raised two young in the nest on the washline pole, my *Roget's Thesaurus* that fell apart, elders and deacons who retired from office, a neighbour who sold her house, my worn out swimming trunks and a comb that I had used for almost a year.

Lest you think that I have suffered too much from these irreplacable losses I hasten to report that I have also greeted the arrival of vine-ripened tomatoes, new elders and deacons, new swimming trunks, a brand new grandson, and a weed eater acquired at a garage sale.

I am just part of the ever moving maelstrom of life. Things come and go. Enjoy them when they come, and shed a tear for their departure, but know yourself to be in God's hand.

Carl D. Tuyl is pastor of First Christian Reformed Church, Kingston, Ont.

Anger directed at powers

... continued from page 1.

Vandezande denied that ours is a post-Christian society, pointing out among other things that without the Spirit of Christ no society can be. The Spirit of Christ is *always* present.

He emphasized that neither capitalism nor socialism should be equated with Christianity, that discipleship means following the truth of Christ rather than some man-made ideology.

He explained that in human society no one has a *perfect* understanding of one or all of the pressing issues; that even in our individualistic world no one can be an individual, an island, entire in itself; that individual heart commitments nevertheless dictate a multiplicity of directions. In short, he explained the nature of Canadian pluralism.

He spoke of the need for ecumenical unity in the face of such excruciating dilemmas as abortion — and his anger surfaced.

He inveighed against the historic and ongoing degradation of women, identifying abortion as the ultimate exploitation — and his rage was in full bloom.

He said much more, but you get the picture. Radical change is required, not marginal reform. Audacity is needed, imagination, creative moves toward immediate objectives in pursuit of long-term goals.

Loving anger

And for us not to communicate our Christian commitment to the politicians of today is to forsake the gospel: not to pray for them, not to help them, is not to engage in neighbourly service.

Vandezande's was a moving, inspiring, wholly compelling address. It was also largely lost on the extensive Christian (Reformed) community in B.C.'s lower mainland, there being but a handful of familiar faces in the small audience.

More's the pity. Christian (Reformed) people need to rediscover that we no longer have to bring in the Kingdom, as Vandezande correctly observed. It's been done. And while that Kingdom's victorious Lord is probably most appreciative of the absolute purity with which some of us are helping his Spirit explain portions of his abiding Word to the rest of us, He is probably less impressed with the crude fury some of those same saints have unleashed on their fellows.

By contrast, refreshingly, Vandezande's anger was directed not at people but at powers and principalities, at unacceptable practices and inappropriate structures. Holy rage does not belittle others nor can it cheapen a debate. It rises above pettiness and mere chagrin because at bottom, it is rooted in genuine love.

Vandezande is not only a big man. He also has a huge heart.

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Ban the movie that distorts the person of Jesus?

Evangelical Christians in the United States are up in arms about the way Jesus is portrayed in the soon-to-be-released movie *The Last Temptation,* directed by Martin Scorsese. Apart from the fact that many Christians are uncomfortable with any portrayal of Jesus, this film bothers them for special reasons. Jesus is portrayed as being Mary Magdalene's lover and as having children by sisters Mary and Martha. If the film portrays Jesus the way He is portrayed in the novel by the same name, He will be a troubled and fluctuating character who reluctantly accepts a messianic role.

It's enough to make one's blood boil. What falsification of history! What outrageous sacrilege surrounding the one we call our Lord and Saviour! Little wonder that evangelicals, under the leadership of people like James Dobson of Focus on the Family Ministry, have begun an action to ban this movie.

Fight for Jesus?

Much as we despise the mindset that produces and directs this kind of story, we wonder if Christians are wise launching a crusade against this film. Ever since a Roman Catholic pope sent children to Palestine to drive out the Moors, crusades should be viewed with suspicion. And ever since Peter hacked off the ear of the high priest's servant, we have reason to believe that Jesus does not want to be defended by the use of force.

Just think, is this action any different from the crucifixion of Jesus? One of the organizers of a campaign against this film thinks the similarity means this film has to be stopped. He was quoted as saying "Our Lord was crucified once on a cross. He doesn't deserve to be crucified a second time on celluloid." The point is, Jesus did not deserve to be crucified the first time either, but He allowed it. If this is, figuratively speaking, a second crucifixion (which we doubt, because Christ has been crucified over and over again throughout history) wouldn't He allow it again?

Through our sins, Christ is crucified daily. And think of this — the book on which the film is based has been out since 1955! Throughout the centuries Christ has been slandered. "He didn't arise," said the Jewish leaders; "his body was stolen." At other times Jesus has been called a religious fanatic. How are Jesus' disciples supposed to act in the face of slander?

Speak and live the truth

The scriptures tell us what kind of weapons we may use for the advancement of the Kingdom and our Lord. We must take on the belt of truth, the shoe of the gospel of peace, the breastplate of righteousness, the shield of faith, the helmet of salvation and the sword of the Spirit (which is the Word of God, not something made of steel) and we must pray in the Spirit on all occasions.

None of these weapons speak of forcing anyone else to do something. They have mostly to do with boldly proclaiming with words and righteous lives backed up by prayer. The best defence against slander and sacrilege is the best offense of active Christianity, living and speaking on its own terms about the real Jesus. We may well wonder whether focusing too much on such a film will not attract more viewers. And heaven forbid that we make a martyr out of the director and producer.

That's not to say that the government does not have a responsibility to curb slander and to protect the integrity of people, even history. But that question must be addressed without the emotional overtones of offended Christians. We should want the historical integrity of a man like Hitler defended with the same dedication as the historical integrity of our Lord, Jesus.

Jesus does not need an Anti Defamation League to protect him from character assassination. He will not be mocked in the long run. He speaks clearly to those who have ears to hear. And those who reject him or twist his life and mission into a picture that justifies their sins and brokenness will face judgment when He returns.

BW

Letters

Challenge to Carl Tuyl

Could I be so lucky as to be the first person to report that "raasdondertjes are brown beans?" (Tuyl's Dutch column, July 8) According to Rev. Tuyl the first person to report this will get a letter of congratulations from the editor. This looks much like passing the buck. It's the reverend's idea and he should respond. A stamp and a little bit of time is all it will cost him. I'm sure he has 37 cents left from his pilgrimage to his old stomping grounds. [Mrs. Wagenaar's address is: 52 Wardrope, Stoney Creek L8G 1S4 - Editor]

Are we ever relieved to read that the reverend could make that trip to Holland. We were worried about his financial status after he reported that — alas — he could not afford as nice a birdhouse as the one his neighbour has. All because he has to live on the meagre salary of a minister in the Christian Reformed Church.

Now he could even splurge and eat tongue (whose, I wonder) drowned in brandy sauce. And he ate cut beans (my favourite) with some unmentionables in them. Wow ...

Things are looking up. See — worry or complaining doesn't help. It just gives you wrinkles and sleepless nights. Get going and *do* something about it.

And as for the small minister's pension he is expecting to get at age 65, don't worry, reverend! Even without it you will still be able to take another trip, health permitting. I should know : we have done it.

Gertie Wagenaar,
Stoney Creek, Ont.

CPJ worthy of support

It was neat to see the open letter in the June 24th issue of C.C., signed by 18 CRC pastors, encouraging support for CPJ. First, thanks to these pastors for encouraging support. Secondly, I trust the response of consistories and churches (you and I) will be prayerful, heartfelt and monetarily generous. CPJ is worthy of the support of the Christian community.

I have learned that it is much easier to pray about the evils of abortion than to become involved, or to agonize over the abused and helpless rather than to take one in. In short, I appreciate the work CPJ does on my behalf as a Christian by being the hands, feet and mouth of Christ in Ottawa and the provincial capitals. I feel that the work CPJ does is very important. It's much easier to sermonize than to do. Thanks, CPJ staff and board.

Bernie Bax,
Clearwater, Ont.

Anabaptists repaid Dutch kindness

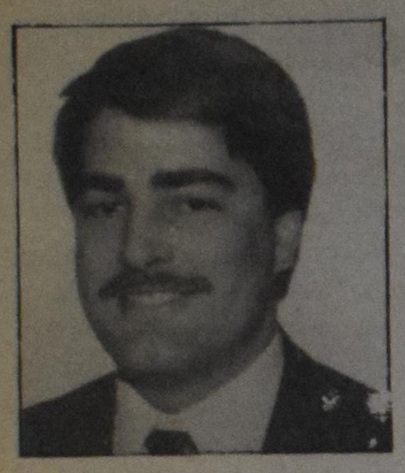
Several years ago you wrote an editorial about the Mennonites, and the conclusion was that the Dutch people were not too nice to the anabaptists.

As a carpenter in the building trade here in Kelowna I often talked with drivers of trucks delivering concrete. One driver noticed I was Dutch Canadian and he always tried to mix some Dutch sayings into our conversation.

So, I once asked him, "How do you know so much Dutch?" He told me that after the war was over the Mennonites (we have several churches here in Kelowna) had put together all kinds of food for Holland and he was one of the organizers who went to Holland to distribute the food among the Dutch people.

I asked him why? He said in the history of our people it happened that the leaders and members of the anabaptists were protected by the Dutch, whereas in other countries (Germany) they were killed and driven

FETISHES/DAVE FEDDES



Weeping

On Dec. 1, 1987, my wife and I became the parents of twin girls, Rebekah and Rachel. They were born prematurely. Both were critically ill during their first week of life. Rachel recovered, came home five weeks later, and is a normal and healthy baby. Her older sister, Rebekah, never left the hospital. After more than five months of suffering, with many ups and downs, Rebekah died on May 12, Ascension Day. That is why I was unable to find time to write this column for a while. And that is the background for the suggestions in this column you are now reading.

Part of our calling as Christians is to weep with those who weep. Unfortunately, we sometimes feel compelled to make those who weep feel better. Those who weep, however, do not want to feel better just yet. They want to feel bad. After all, something bad has happened. So they want to feel bad for a while, and they hope that those who love them will join them in feeling bad. Weep with those who weep; do not try so hard to wipe away their tears. That is God's job.

A big hug is worth a thousand words. Or, more accurately, a bear hug does an amount of good equal to the amount of damage that a thousand words can do. Those who seek to comfort others should not be too rough on Job's friends. They sat in silence with him for seven days before starting their harmful chatter. Many folks cannot wait more than seven seconds before becoming uncomfortable with the silence. The best comforter is the one whose words are few, whose tears are real, and whose hugs or handshakes are warm and firm.

The above suggestions are clearly intended for those who wish to support the grieving. But I also have a suggestion for those who grieve: Listen to the *hearts* of those who reach out to you, rather than becoming irritated at some inappropriate words. Usually their hearts are in the right place. They just do not know what to say — yet, they feel they must say something to help you feel better. So accept their spirit of concern, rather than being offended by their clumsy attempts at consolation. They may not understand, but they do care.

Those who support the grieving should not say too many words. But if they do, those who grieve should not pay too much attention to the words. Rather, they should accept gratefully the caring and love which motivates the speaker.

None of us is an expert in giving or receiving comfort. But the prayer and care of so many people has been used by God to touch us deeply and bind our wounds. There will always be a tear waiting for the right time to flow again, when the memory suddenly hurts again. Well, not always. it will be wiped away one day, never to return.

Meanwhile, we thank God for people who weep with those who weep.

Dave Feddes is pastor of Westmount Christian Reformed Church in Strathroy, Ont.

Longer Letters

Sexuality is a part of who God made us

Sometimes I think I receive the *Calvinist Contact* for its sheer entertainment value. Some of these stubborn, uptight, closed-minded, set-in-their-ways, black-and-white people get so upset over the most ridiculous things that it truly makes me laugh. I read the letters of criticism which you so graciously continue to print, and I marvel that people can become so terribly indignant over such petty things! (My roommate is surprised you have any readers left because of all the people who write and say they've had enough). Many times I've read your articles and said, "I love it!" But Bert is going to get himself in trouble with the black-and-white types over this one again — I just know it."

Well, this "bed article" business absolutely takes the cake! When I read it, I thought it was an interesting little article, and the comment about your parents having fun making you stirred my own thought processes — I'd never thought about it before, and I thought, "Yes! I hope *my* parents had fun making me too." I was "fearfully and wonderfully made," indeed, but one would certainly hope it was also a result of love and enjoyment rather than a sense of duty or obligation.

When I was a teenager, I used to think my parents had only had sex twice in their lives — once for me and once for my sister. I thought that way because I believed sex was bad. I certainly could never perceive of my parents as sexual beings (I'm sure many of us can't). But sexuality *is* a part of who God made us — a *good* part — and it's nothing to be hidden or ashamed of, so long as we take care, as you pointed out, not to become vulgar or encourage immorality.

It is beyond my comprehension why anyone would think you were being disrespectful to your family, or sarcastic in your article. I found it a fine, heart-warming, thought-provoking article.

Mr. Witvoet, if your being surprised at the criticism of the article displays naiveté, may you never "mature"! I'm only sorry that you are at the receiving end of all the flak, while I am able to just sit back and chuckle at "much ado over nothing." I find your ideas and your writing thought-provoking, encouraging, open-minded, and always encouraging us to seek answers from God. You won't find me among the ranks of the discontented, criticizing and subscription-cancelling hordes!

Pauline Mellegers, Nelson, B.C.

Don't be called a Nimrod

As a fellow Bible believer and follower of Christ I have to make the following comments about a sign hanging at Mr. Glenn Ewald's house which tells people that "Nimrod lives here ... a famous hunter." (C.C., June 10)

Nimrod, son of Cush, son of Ham, son of Noah fell under the curse of Noah. (Gen. 9:25) Nimrod was the first on earth to be a mighty "warrior" a mighty hunter before the Lord! (Gen. 10:8-11) Most study Bibles and Bible dictionaries explain that "Nimrod" means "We revolt — rebel." Nimrod did not hunt grizzlies and moose; he hunted the souls of men in defiance of the Lord. Literally presumptuous in the presence of God," he set himself up against God.

He was so good at this that the Lord had to come down to earth to confuse the people. (Gen. 11:7,8) And with that, the false religions spread over this earth. His first kingdom was Bab-el (Gate of God) with the "famous" tower, the seat of the first great apostasy, the first world seat of the Deceiver of mankind, Satan, the Beast. (Rev. 14:6-12) And Nimrod started it all!

In light of this, I could never, however remotely, be associated with the name of Nimrod, the foreshadowing of the Anti-Christ who will surely come on this earth. I would be playing with fire, not the fire that burns on this earth but in the lake of fire and brimstone that burns forever, where one is separated from God. And in that place, even if one could cite all the Reformed Confessions, forwards and backwards, it would do no good!

The way the last line was written by the editor indicates to me that he also misinterpreted the truth about Nimrod, that mighty hunter.

W. Huiskamp, Guelph, Ont.

away. No peace for them except in The Netherlands.

Please place this anecdote in C.C.

Gerry De Graaf, Kelowna, B.C.

Canadians made the first contact

We read with considerable joy your report on the Cuban Christian Reformed Church. (C.C., July 8) One point you make, however, is in error, and we are positive that your source did not give you this information.

In 1979 and 1980 my wife and I, with her sister and brother-in-law, spent two holidays in Cuba visiting the Cuban Christian Reformed churches. As a matter of fact, on our second excursion we brought along official greetings, as well as a generous cash donation from Classis Hamilton for our brothers and sisters there.

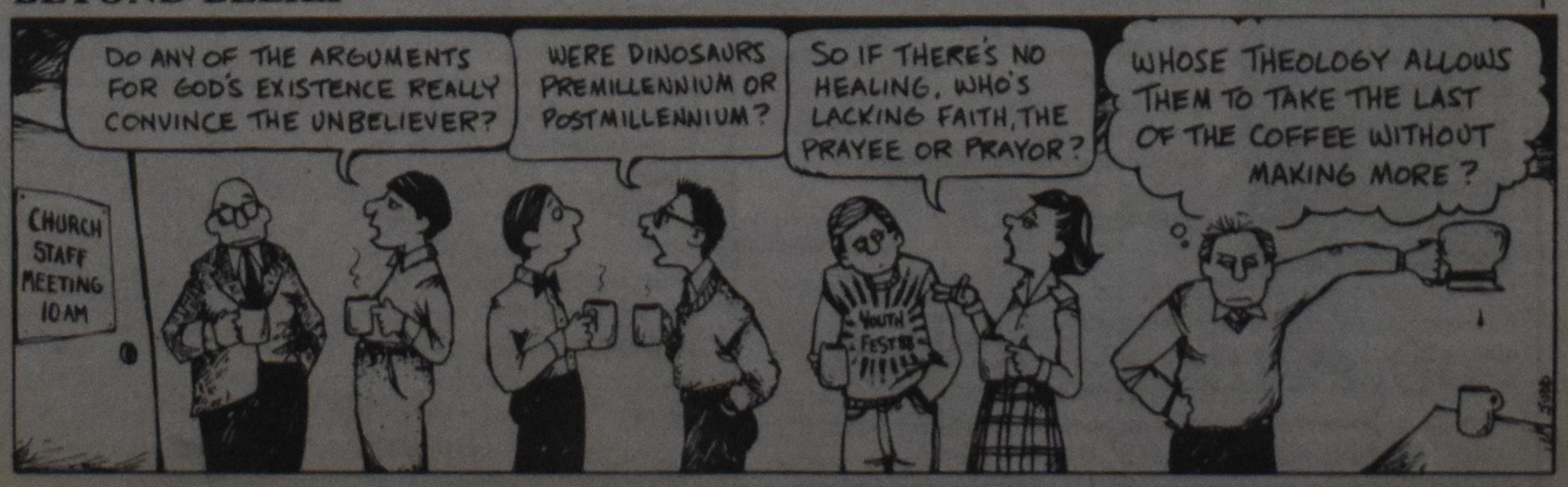
Upon return we visited with the secretary of Latin American Missions in Grand Rapids to report on our visit. In addition, we organized several evenings to show the slides of our trip.

At that time we were advised by our Cuban brothers to keep everything low key, because publishing our report could bring difficulties to the Christians in Cuba. As this appears to be no longer the case, we would like you to know that the first Christian Reformed Church members to visit the Cuban Christian Reformed Church following the Cuban revolution were Canadians [not Rev. and Mrs. Bernard Dokter as C.C. reported].

Following our visit, and the visit of other Canadian CRC members, our American friends made a more concerted effort to do likewise.

Bruce Dykstra, Ancaster, Ont.

BEYOND BELIEF


DO ANY OF THE ARGUMENTS FOR GOD'S EXISTENCE REALLY CONVINCE THE UNBELIEVER?
WERE DINOSAURS PREMILLENNIUM OR POSTMILLENNIUM?
SO IF THERE'S NO HEALING, WHO'S LACKING FAITH, THE PRAYEE OR PRAYOR?
WHOSE THEOLOGY ALLOWS THEM TO TAKE THE LAST OF THE COFFEE WITHOUT MAKING MORE?
CHURCH STAFF MEETING 10 AM
YOUTH FESTIVAL

Church

National strategy groups focus on evangelizing Canada

TORONTO (NTFE) — Vision 2000, a nationwide evangelism strategy gearing up to reach all of Canada throughout the 1990s, is not a "how to" program of evangelism. It is also not an attempt to replace or duplicate any existing denominational programs currently in place. It is a concerted effort to co-ordinate the resources of the body of Christ in order to facilitate, expedite, revitalize and mobilize the Canadian church for renewed efforts for growth up to the year 2000 and beyond.

Under the leadership of Alan Andrews, Canadian Director of The Navigators, Vision 2000 Canada grew out of the work of the National Task Force on Evangelism which was commissioned by the General Council of the Evangelical Fellowship of Canada to find ways to encourage evangelism and growth within the Canadian church.

Identifying needs

Toward its goal of revitalizing and mobilizing the Christian community in Canada for evangelism, Vision 2000 Canada has identified seven crucial growth factors that must be addressed: Prayer, Data/Research, Urban, Semi-Urban/Rural, Media/Proclamation, Equipping for Outreach and Youth. Over 95 church and parachurch leaders in Canada including some from the Reformed community, have joined together to form strategy groups designed to tackle these seven areas.

The Data/Research Strategy Group will lay the foundation for Vision 2000. Under Chairman Arnell Motz (Executive Director of Outreach Canada Ministries in Vancouver) they will, through data-gathering, discover where the church is in Canada today, and where it could go. With this information, they plan to provide tools for local church strategies, as well as profiles for reaching specific groups like youth, professionals, single parents, ethnic groups, seniors, etc.

Statistics indicate that by the year 2000, 85 per cent of Canadians will be living in urban settings, making it a crucial area for evangelism. Glenn Smith (Executive Director of Christian Direction in Montreal) is chairing the strategy group for Urban Missions. Most of our models for urban ministries are coming from the U.S. It's time for us to come up with models unique to Canadian cities. After identifying successful models of city ministries, the group will help adapt these models for use in other cities, as well as recruit and develop leaders specifically for urban ministry in Canada.

While Vision 2000 Canada is committed to developing urban evangelism, Andrews states, "We must maintain the commitment in the rural and semi-urban sectors." The strategy group addressing this area is chaired by James Nikkel (Executive Director of Evangelism for the Canadian Conference of Mennonite Brethren Churches in Winnipeg). "We must identify the unique characteristics and needs of these communities to come up with appropriate strategies."

Communicating the Word

"We must equip the saints for the work of service." This was how Andrews mandated the Equipping for Outreach group. Chairman T.V. Thomas (Professor of Evangelism at the Canadian Bible College and Theological Seminary in Regina) says they will focus on person-to-person ministry, rather than church structures.

Bill McRae (President of Ontario Bible College and Theological Seminary in Toronto) spoke on behalf of the Proclamation/Media Strategy Group, chaired by Terry Winter. "We must identify and develop strategies that facilitate and expedite public proclamation of the gospel and to use appropriate media for Canada." This group will address radio, television, print media and crusade evangelism in addition to drama and service evangelism.

Uli Kortsch (Canadian Director of Youth With A Mission in Vancouver) is chairing the group addressing the question of how to get the Christian community in Canada praying. As many of the members of this group are also members of the National Prayer Committee for Canada, they identified several programs already in place, such as concerts of prayer, prayer triplets, prayer chains, Pray Vancouver and variations in other cities. In an effort to motivate and facilitate the existing endeavours and initiate new ones, possibilities include video programs, brochures, regional prayer conferences, a prayer directory and monthly newsletter.

The Strategy Group for Youth is currently being formed under the chairmanship of Bob Simpson (Canadian Director of Youth for Christ in Toronto) as, according to Andrews, "The situation is too desperate to ignore." Currently, only 16 per cent of Canadians between ages 19-24 attend church.

Co-ordinating all seven groups is Paul Magnus, Vice President of Education at Briercrest Bible College in Saskatchewan. He feels these leaders will benefit from drawing on each other's resources for ministry. "This has the potential to be a very successful short-term collaboration, but the long-term support could extend far beyond this project."

"Shorts" from the CRC synod, June 1988

RW

• Synod decided to remove from the Church Order the requirement that "The Lord's Supper shall ordinarily be preceded by a preparatory sermon and followed by an applicatory sermon." This must be ratified by synod 1989 to take effect.

• Lay preaching (preaching by someone not ordained or licenced) was recognized as being increasingly common, but synod decided not to consider giving it a place in the Church Order.

• Classis Chatham's request for a committee to study whether Calvin College should be separated from the church was not accepted (though during the debate by synod about the teachings of three professors, some Calvin officials may have thought the idea had some merit).

• Synod noted the recent or pending retirement of some 30 ministers, including Anthony De Jager (Bowmanville, Ont.), John De Pater (York, Ont.), John Hanegraaff (Winnipeg), Stephen Jung (Richmond, B.C.), and Jan Pereboom (Niagara Falls, Ont.)

• Rev. Calvin Bolt was Synod 1988's president and has been synod's president for three of the past four years.

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Baptists allowed to rebuild in Holy City

JERUSALEM, Israel (EP) — A Baptist church in Jerusalem has received permission to rebuild after nearly six years of negotiations with Israeli authorities. The church building was destroyed in an arson-suspected fire in 1982.

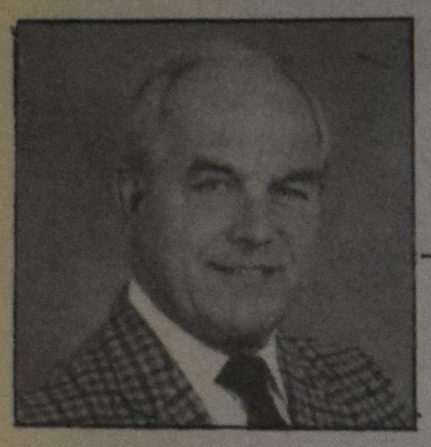
"The Lord answered our prayers," John Anthony, a church spokesman, told the Baptist Press. "We finally received, in hand, a stamped and approved building permit." The congregation has spent $90,000 in fees to secure the permit.

The license is active for three years and will allow a structure to be built that will include a 350-square-meter auditorium that will seat up to 450 people and a 175-square-meter second floor for Baptist House, an adjacent bookstore and ministry centre. The size of the former chapel, built in 1933, was about 150 square meters.

Although the congregation has been meeting under a tent-like structure made from plywood and tin, attendance has grown by 100 each Saturday, the Sabbath in Israel.

Objections by orthodox Jews, some who reside in the church's neighbourhood, caused much of the controversy over the permit, Anthony said. In 1985 about 100 people took part in a demonstration against the church that was organized by one group of Jewish extremists.

"We feel that we have demonstrated that we're not going to be scared out or pushed out," Anthony said. "We want to use it as a witness to the risen Yeshua, Jesus, as the Messiah in this land."



Canadian Church Scene

Jacob Kuntz

Safe tourism and barbarity in Palestine

Israel I

The Canadian Baptist **interviewed Abraham Driori, a consul working with the Israel Government Tourist Office in Toronto. He was asked about tourism in the "trouble spots" of Israel. Is it safe to go there at this time? His response was:**

Tourists seldom visit the areas that have been in the news recently. The Gaza Strip is a considerable distance from the main tourist activities and hence few tourists would ever visit the Gaza. Similarly, the West Bank is less and less a tourist area. Some areas of the West Bank are frequently visited, however, and tourists, he claims, will have no difficulties travelling in the Old City of Jerusalem or in Jericho.

Abraham Driori relates that hotels have normal occupancy rates right now, but that tourism from Canada increased by 28 per cent during 1987. That represents about 40,000 Canadians, about 60 per cent Christian and 40 per cent Jewish. Even January 1988 saw an increase in tourism — after the demonstrations.

Driori says that 40 per cent of tourists to Israel are repeat visitors. He believes this is the highest percentage of repeats in the world. Some of the reasons are that the country is never "dull." But he claims also that the guides are exceptional, having been trained for two years, they must pass severe examinations and be retested every year. They study the Bible (both testaments), archeology, geography, history, economics and language. Guides accommodate whatever religious group they serve.

Driori says that Israelis are very much "interested in human need. We would like to see Canadians visit Israel and experience it for themselves. it is very safe to be in Israel."

Israel II

Israel was also the topic of "Personal Opinion" (by John H. Redekop) in the *Mennonite Brethren Herald* of April 1. The article mentions the fact that so often in history Christians have sanctioned causes which they later on would recognize as evil. Dr. Redekop gives several examples and sees also the "doctrine of apartheid" as a case in point. He continues:

Now we face another much favoured "godly" cause. For 40 years most evangelicals have supported the state of Israel. I have no problem with that. In many ways modern Israel stands as a model of rugged determination, resourcefulness and achievement. The plains of Sharon and Megiddo bloom again.

Maybe God has even singled out that tiny state for special blessing as He did its forerunner a few millennia ago. I will not argue the point. But does that make right those Israeli policies and actions which, when undertaken by others, are deemed to be wrong?

In recent months the TelAviv/Jerusalem government has carried out actions which deserve denunciation. When captured "soldiers" or terrorists or even criminals have been handcuffed and are seated on the ground, there is no justification for kicking them in the head, for jabbing them hard in the stomach and for pummeling them with rocks. The television coverage was graphic. Among civilized peoples such actions are termed "atrocities."

Shall we justify such barbarity as "God's hand in the Middle East?" Hardly. Let us not be blinded by our "theology."

When, on March 10, External Affairs minister Joe Clark courageously criticized these isolated, non-typical Israeli atrocities, he did us all a favour. In fact, for speaking the truth forthrightly while addressing the influential and prestigious Canada-Israel Committee, he deserves a double round of affirmation.

There will surely be criticisms of Clark from both gentiles and Jews. I would be astonished if it were otherwise. Let those criticisms be matched by our support of decency and human dignity. We need to speak such words of encouragement, even when they may not be universally popular.

Organ donation

The matter of organ donation becomes more urgent all the time. So many lives can be saved, so many people can live a better life when others are prepared to donate organs for the benefit of their fellowmen.

The Canadian Churchman **(Anglican) of April 1988 wrote the following under the title "Saving Lives":**

Helping save a life could be as easy as talking to your loved ones. Discussing your views on organ donation with your family, your close friends and your doctor ensures that if you wish to donate, you will.

Thousands of donations are lost every year because the wishes of potential donors do not become known.

In 1986, more than 1,000 Canadians were waiting for kidney donations, 1,200 were waiting for corneal transplants, and 50 awaited heart transplants.

Currently, the main limitation to an increase in heart transplantations, performed on patients with terminal heart disease, is the inadequate supply of donor hearts.

Improved success rates in organ transplants mean little without enough donated organs.

Carrying a donor consent form, either on your driver's license or separately, or a plain piece of paper indicating your wish to donate, signed by yourself and next of kin, is a good start.

But it is not enough, because even with a signed donor card, your family must endorse your donation.

If they are ignorant of your desire, or your reasons for it, valuable time may be lost making a decision.

Conversely, if your family knows of your wish to be a donor, they can pass it on even if your card is not with you.

Being an organ donor is a generous act that can save lives. It is worth the effort of a conversation.

Jacob Kuntz is pastor of First Christian Reformed Church, Kitchener, Ont.

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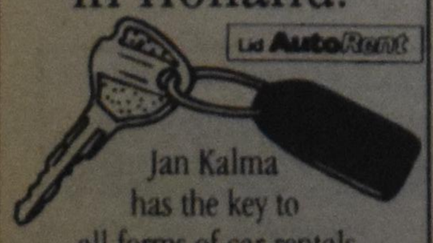

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Letters

"Star" editorial did not shine

I read with interest your editorial of June 10 in response to the *Toronto Star*. Since discussions on such emotionally loaded issues as homosexuality easily lead to overstatement, I think we do well to double check especially when we discuss the place of the Bible in these matters.

Your editorial, in my opinion, contained some flaws in this respect. Firstly, for me you created the impression that in your view all of Leviticus 18 is a matter of universal and unalterable rules, commands for all people at all times. I honestly doubt that even you yourself believe that God today forbids intercourse during menstruation, a matter referred to in that chapter. I also really doubt that you yourself believe that the letter of this chapter ought to be strictly observed when it comes to the particular form it gives to forbidding marriages among relatives. So the flaw I see here is that you appear to state more than I think you believe.

Secondly, I see you imply that none who do any of the things forbidden in Leviticus 18 ought to be allowed to occupy our pulpits. Again, I am sure that pastors whose sexual practice includes intimacy during menstruation would be tolerated even by yourself. Or would you have the United Church investigate candidates for the ministry on this matter? Again, the flaw I see here is overstatement. And perhaps for that reason you were not able to see that the *Star* may have had a real point.

Dogmatism

Thirdly, a more serious point. You imply that those who are not convinced of the strict universality and immutability of Leviticus 18 have no intimate knowledge of the Bible. I must say that I, with all respect, resent this implication. I myself believe that in these discussions we shall never make any headway if concerning matters which, in fact, are in dispute in many circles — the Reformed Ecumenical Synod, for example — we continue to make the dogmatic assertion that *those who really know* would take the position of the writer or speaker on the point at issue.

Am I wrong to think that in the questions related to inclusive language in the church or to women holding office in the church, it is you who deplore these very strategies? Then why use them against the *Star?* In your article "The Professor Got An A," of June 5, 1987, in *Calvinist Contact* you presented me as one whose knowledge of and relation to the Bible is respectable. In that article you also wrote sympathetically about my views that literally concrete rules of scripture are probably never strictly unalterable and universal.

The issues you raised are, I believe, important. They need to be discussed with care and sensitivity. I hope your paper will encourage such discussion. And that would include a serious look at what we mean by universal and unalterable laws. A year ago you wrote a sympathetic report about my plea for keeping open doors in our discussion of eternal laws. This time I see you shut a door with a bang. Are you suggesting that the strict interpretation of Leviticus 18 you favour is beyond discussion? Or, at least, only engaged in by people who don't know the Bible well? I look forward to another editorial in which I can detect a, for me at least, more satisfactory integration of your two pieces.

Hendrik Hart,
Toronto, Ont.

Editorial response:

You are bringing a refinement to the discussion about Leviticus 18, Henk, which I did not address in my editorial against the **Toronto Star** *editorial. As such, you have rendered a service to me and others by pointing out that some further distinctions may have to be made between parts of chapter 18.*

However, I do not think that your letter invalidates what I said in my editorial. It was my contention, and still is, that Leviticus 11 and 18 deal with different sets of laws.

A real difference

Leviticus 11 prescribes dietary rules that have no lasting moral value. But God wanted Israel to be separate from other nations in eating habits **for the sake of being separate.** *Peter's vision in Acts 10 clearly brings down the curtain (or sheet in this case) on Leviticus 11.*

Leviticus 18 indicates that God wants Israel to be separate in their sexual behaviour. But this time the restrictions make sense apart from the fact that God wants Israel to be separate.

Verses 6-18, for instance, suggest to me that God does not want his people to abuse the kind of intimacy that comes with familial relations. In other words, don't lie with your mother, father, son, daughter, uncle, aunt, grandchild, stepsister, etc. I would think that that norm still holds today. There is also the idea here that God wants to protect the people who are really entitled to the other person's nakedness. All of this makes sense today.

As for verse 19 which forbids sex during menstruation, even that makes sense today. I would think that people often avoid intercourse at such a time, if only for aesthetic reasons.

So, I believe that the laws of Leviticus 18 hold for all times and all cultures, whereas the dietary laws of Leviticus 11 don't. I did not specify, however, how each of them holds. I restricted the how to the ones about sodomy, incest, adultery and homosexual acts in that I tied these to ordination.

Why did I single out these? Because the New Testament continues to carry prohibitions against these.

Your third point, that I imply that anyone who disagrees with me has no intimate knowledge of the Bible, reads far too much into what I have said.

I used sarcasm (irony of rebuke) in my editorial because I did not think that **The Star** *editorial really took the Bible seriously. When I see how secular* **The Star** *is in every other respect, I get angry when it glibly uses the Bible by quoting two unrelated passages to tell the church what to do! That, in my book, is a farce.*

Which is not to say that I would use the same tone against others like you who with a genuine love for and knowledge of the scriptures argue from it and may end up holding a position different from mine. Please don't read into my editorial what isn't there.

The real point

Now that you have taken the discussion a little further, I don't mind saying that I do think that laws against child sacrifice, homosexual acts, incest, adultery and sodomy are, to use your language, "universal and unalterable rules, commands for all people at all times," and that none of those who practise these things "ought to be allowed to occupy our pulpits," unless they repent and turn from their ways.

By the way, my saying so with conviction does not shut any doors of discussion with a bang.

BW

Star has full-time religion editor

I take some exception to the last paragraph in your recent editorial — that *The Star* is not known for a real interest in and understanding of religion.

May I ask how you arrived at this broadsweeping conclusion?

The Star has had a full-time religion editor for decades, devotes at least a page of the Saturday paper to religion and attempts to cover religion on a day-to-day basis.

As *The Star's* religion editor I will be covering the last week of the three-week Anglican Bishops's Lambeth Conference in Canterbury, England, this summer and will also be covering the 10-day United Church of Canada General Council in Victoria.

Last year, *The Star* was the only Canadian newspaper to send a reporter to cover the international meeting of Catholic bishops in Rome.

You may be able to make a point about *The Star's* understanding of religion. But on the paper's interest in religion I would suggest that *The Star* has perhaps one of the most comprehensive coverages of religion in Canada.

Michael McAteer,
Religion Editor,
The Toronto Star

Editorial response:

I support the point of your letter that, comparatively speaking, **The Star** *does better than most other major Canadian newspapers in that it has a religion editor and religion page once a week. That admission weakens my statement that* **The Star** *is not known for a real interest in religion. Perhaps I should have said,* **The Star should not** *be known for a real interest in religion.*

I base that remark partly on what I see **The Star** *doing in other areas of society. On a daily (not weekly) basis your paper carries sections (not one page) on business, sports and entertainment. A 10-page spread on sports is normal fare in* **The Star.** *In the course of one week, that means about 70 pages of spectator sports compared to one page of religion.*

In addition to that you will have news stories on sports as you will have on religion. So that part evens out.

What does this say about the interest **The Star** *has in religion, compared to sports? I suppose it says a lot about the interest the public has in religion and sports, but that is a chicken-or-egg question.* **The Star** *does have a leadership responsibility. (If I were a farmer, I would make the same point of neglect about agriculture. I understand your paper has dropped and not replaced the agriculture reporter).*

I could say more about the kind of religion stories that make the front page of **The Star** *and the fact that editorials seldom recognize the religious dimension of social, political and economic issues, but let me conclude by quoting from a recent speech given at the Canadian Church Press banquet (of which I have not seen a report in* **The Star**). *In this speech Grail editor Michael Higgins pointed out that principal news media trivialize religion (and science). "There is a genuine illiteracy among reporters and commentators when it comes to religion," he said. "They usually resort to mindless reiteration of cliches and caricatures."*

It's on the basis of some of these observations that I made my sweeping conclusion that **The Star** *is not known for a real interest in and understanding of religion.*

Bert Witvoet

Star reader agrees

Since our editorial on **The Star** *editorial also appeared as a letter to the editor in the* **Toronto Star,** *we received the following letter from a reader of that paper.*

BRILLIANT!!! Rarely have I read such a witty, clear and concise letter to the editor. I have written many letters (especially regarding the Tom Harpur column) and have had only one published. Your closing statement about *The Star's* "not known for a real interest in and understanding of religion" (Christianity) is only too true.

God bless and keep writing!

James Knox,
Don Mills, Ont.

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Feature

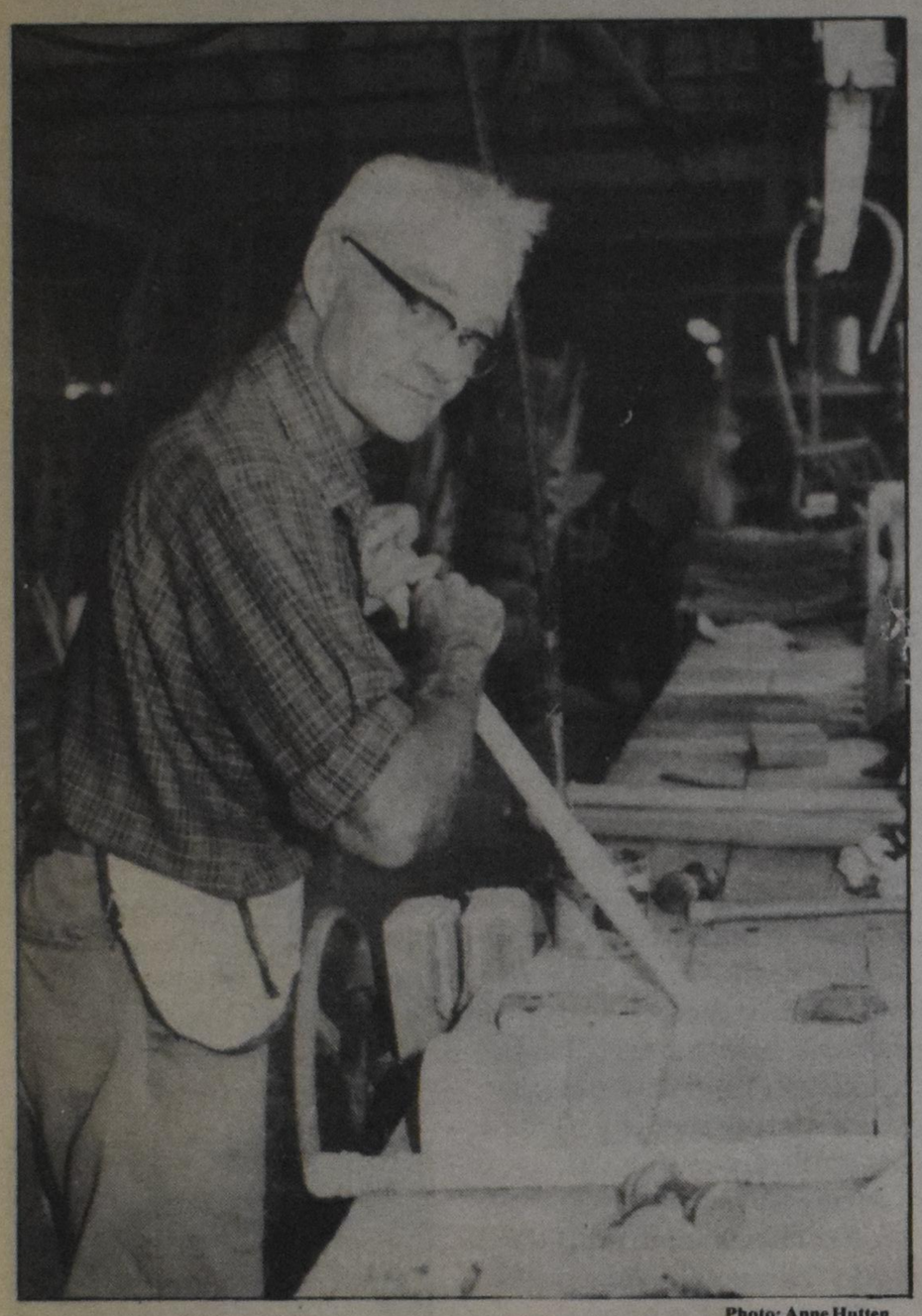

Photo: Anne Hutten

Mandatory retirement is not for Bob Abbot, who still spends his days assembling and sanding hardwood chairs at Bass River, N.S. Bob loves having his picture taken, and his photogenic image graces not only the company's promotional brochure, but a provincial government publication on forest products.

Handcrafted furniture still made in Nova Scotia

Photo: Anne Hutten

Murray Ellis operates the backknife lathe which shapes the spindles and legs of Bass River chairs. Not long ago, the company bought a fully automatic lathe, but since it couldn't keep up with Murray, it was retired from service.

Anne Hutten

Yes, they still make chairs by hand in Bass River, Nova Scotia. The Dominion Chair company has been in existence for well over a century, and its workers still take pride in the quality of their hardwood rockers, chairs, stools and tables. To anyone who has suffered through the possession of vinyl and steel monstrosities which tear and split, the sturdy products of Bass River offer a particular seduction that's hard to resist.

When brothers George and William Fulton built a sawmill and furniture factory in 1860, they chose one of the more scenic locations in the Maritimes, close to the Bay of Fundy's western shore. No doubt the reasons for their choice of site were of a practical nature, as local forests provided the hardwood logs required. Today, this business remains the chief source of employment and revenue in the village of Bass River. Visitors to the plant's "factory seconds" showroom will enjoy the drive through pastoral countryside before arriving at the furniture factory.

The manufacturing process and tools have changed drastically since the Fulton brothers set up shop, but Dominion Chair still runs local yellow birch and maple, along with oak and ash brought in from the Appalachians, through its own sawmill. Logs are cut into planks appropriate to their intended uses, dried in the plant's own kiln, and cut further into the smaller sections from which spindles, legs, chair seats and table tops are made. Turned legs are no longer produced by the laborious hand-against-chisel method. Instead, Murray Ellis holds each stick of wood against one of several dozen possible knives in the backknife lathe, which shapes the wood in one swift motion.

Still, the assembly of each chair is painstakingly done by hand, with Bob Abbot tapping each spindle and back firmly into place. Similarly, all the sanding is done by hand. Each piece of furniture is dipped into a large staining vat, then allowed to sit for a few minutes before the stain is wiped off. The final lacquer is sprayed on, for a tough, durable finish that should withstand more than a generation of use.

Fuel self-sufficiency is a reality for this plant during most of the year, with the factory's scraps and shavings feeding the large boiler that heats the building, produces steam for the bending equipment, and heat for the kiln. As a concession to extreme cold spells, a bit of coal from Cape Breton is brought in. The popular embossed chair backs represent another outside input, from Waterloo, Ontario.

According to Stephen Faulkner, manager of supply and distribution, the Bass River plant with its 40 employees may turn out 50 or 60 chairs on any given day, with half a dozen tables thrown in. Although styles range from the most basic kitchen chairs through Windsor bow-backs and marathon rockers, all share the sturdy, distinctive look that keeps orders flowing in as fast as they can be filled.

The same is true for the beautiful tables, which come with pedestal or turned legs, and round, square or drop-leaf tops. For children, there are a solid little rocker, kindergarten set of table and chairs and a high chair that should outlive the biggest family in the country.

The showroom is found above the antiquated general store that serves also as plant office. As a final bonus, the visitor who has browsed through the many styles of furniture may continue the drive along the shore road. it winds westwards over Economy Mountain, past a breathtaking view of Five Islands with Cape Blomidon and Cape Split in the background, then on through Parsboro's blueberry fields, beyond the clamdiggers at Fox Point, to Advocate Harbour. Perhaps it's only in such a peaceful part of the country that chairs and tables can still be fashioned by hand.

FROM COAST TO COAST

ALBERTA

Brooks-CKBR	8:00 am	1340
Edmonton-CHQT	7:30am	880
Edson-CJYR	10:00am	970
Ft. McMurray-CJOK	8:30 am	1230
St. Albert-CKST	8:00am	1070
Taber-CKTA	8:00am	1570

BRITISH COLUMBIA

Abbotsford-CFVR	7:30 am	850
Burns Lake-CFLD	9:15am	1400
Kitimat-CKTK	8:30 am	1230
Osoyoos-CKOO	8:30am	1490
Penticton-CKOK	8:30am	800
Port Alberni-CJAV	10:30 am	1240
Prince George-CIBC	8:30am	94.3
Princeton-CKRP	8:30am	1460
Smithers-CFBV	9:15am	1230
Summerland-CKSP	8:30am	1450
Terrace-CFTX	8:30 am	590
Vancouver-CJVB	9:00am	1470
Vernon-CJIB	9:30pm	940

MANITOBA

Altona-CFAM	9:30am	950
Boissevain-CJRB	9:30am	1220
Steinbach-CHSM	9:30am	1250
Winnipeg-CKJS	9:15am	810

NEW BRUNSWICK

Fredericton-CFNB	7:30 am	550
Newcastle-CFAN	9:00am	790
Saint John-CHSJ	9:00am	1150

NOVA SCOTIA

Digby-CKDY	8:30am	1420
Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Sydney-CJCB	8:00am	1270
Weymouth-CKDY	8:30am	103.1
Windsor-CFAB	8:30am	1450

ONTARIO

Ajax-CHOO	9:30am	1390
Atikokan-CFAK	10:30am	1240
Brantford-CKPC	10:00pm	1380
Burlington-CING(fm)	7:30pm	107.9
Chatham-CFCO	9:30pm	630
Guelph-CJOY	9:00pm	1460
Hamilton-CHAM	7:30am	820
Kapuskasing-CKAP	9:00am	580
Kingston-CFMK	10:00am	96.3
Newmarket-CKAN	7:30am	1480
Oshawa-CKAR	8:00 am	1350
Owen Sound-CFOS	10:30am	560
Pembroke-CHRO (Sat.)	6:30pm	1350
Pembroke-CHRO	10:00am	1350
Slt. Ste. Marie-CFYN	10:00am	1050
Sarnia-CHOK	7:30am	1070
Stratford-CJCS	8:45am	1240
Windsor-CKLW	9:00am	800
Wingham-CKNX	10:30am	920
Woodstock-CKDK(fm)	8:00am	102.3

PRINCE EDWARD ISLAND

Charlottetown-CFCY	8:00am	630

QUEBEC

Montreal-CFQR(fm)	7:30am	92.5

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ONTARIO

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CRCL-Timmins	9:30am	620

QUEBEC

CHRS-Montreal	8:00am	1090
Valleyfield-CFLV	8:45am	1370

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Feature

Gretzky-Jones wedding no ordinary service

Paul De Groot

EDMONTON — Hockey superstar Wayne Gretzky has never been satisfied with the ordinary way of doing things, and it's as true of his wedding as of his hockey.

The July 16 ceremony was a wedding between an Anglican and a Methodist, in a Roman Catholic church.

The Anglican is Gretzky, star centre for the National Hockey League Oilers, and holder of virtually every scoring record in the league. The Methodist is bride Janet Jones, a St. Louis native whose acting and dancing credits include a photo spread in *Playboy* and parts in the films "American Anthem," "A Chorus Line," and "Police Academy 5." The Roman Catholic church is St. Joseph's Basilica, one of the largest churches in Edmonton.

Photo: C.C. files

Sharing the Stanley Cup. Jones and Gretzky now share their lives.

The officiating priest was Rev. John Munro, the retired rector of St. Mark's Anglican Church in Brantford, Ontario, Gretzky's home town. A long-time family friend, Munro prepared the young Gretzky (just "Wayne" to Munro) for confirmation as an Anglican. Munro calls Gretzky, who has turned up occasionally at All Saints' Anglican Cathedral in Edmonton, a "devout Anglican."

In a telephone interview from Brantford, Munro said Gretzky attended St. Mark's regularly when he lived in Brantford. "He always tried to squeeze it in between hockey practices and he went to church wherever he went," as a minor hockey player.

In Brantford, being Anglican was once as natural as say, hockey in the winter. Munro says the town was once 25 per cent Anglican, and still has 10 Anglican churches, including one even larger than the 1,200-seat St. Joseph's Basilica.

Large and royal wedding

All Saints' Anglican Cathedral in Edmonton proved to be too small for the gala Gretzky-Jones wedding, which is why it was moved to the Roman Catholic basilica. The basilica (a term which denotes a church of particular beauty or historic value) was the site of an interfaith address by Pope John Paul II when he visited Edmonton in 1984.

For the wedding, billed by some as "the closest thing to a royal wedding in Canada," a large church is needed. They need room to put a wedding party of 22 (the bridal gowns flown in by private jet from Los Angeles), and a symphony orchestra, as well as 700 guests.

Other wedding trivia: the groom's gift to the bride is rumoured to be a Rolls Royce; she'll get a wedding band studded all around in diamonds; and if you want to send a gift, try McKinzie Childs china at Neiman Marcus, $250 a place setting.

There was never any question about the ceremony. "Wayne was adamant that it would be an Anglican wedding," says Munro.

Which liturgy?

A burning question for liturgy-conscious Anglicans, was: will Gretzky and Jones use the elegant Book of Common Prayer, or a more contemporary version in the newer Book of Alternative Services? (at press time wedding was not yet held. Ed.)

"Wayne and Janet visited Munroe a few weeks prior to the wedding to set the service up.

This will not be the first special occasion for which Gretzky has called on the family priest. Munro dedicated the Wayne Gretzky Sports Centre in Brantford when it was opened.

Munro retired as rector of St. Mark's eight years ago, but still takes services there during the summer and in other Brantford-area churches during the rest of the year.

Despite common belief that only Catholic weddings can be performed in Catholic churches, the Gretzky-Jones affair did not bend any rules, says Rev. Francis Patsula, a local expert in Roman Catholic church law.

Canon law simply says that in sacred places, only "those things are to be permitted which serve to exercise or promote worship, piety and religion. Anything out of harmony with the holiness of the place is forbidden."

A bishop may permit other uses of a church "provided they are not contrary to the sacred character of the place." In general, says Rev. Patsula, other marriages can be performed in Catholic churches, with the approval of the local priest, as long as a Christian marriage is important to the partners and they are free to marry under the laws of the Catholic church.

Assisting with the wedding was Rev. Mike McCaffery, the rector of St. Joseph's Basilica. The Roman Catholic Church usually asks marriage partners to take some counselling before the wedding, and Gretzky and Jones are no exception, McCaffery said. They had been doing some sessions using Prepare-Enrich, a special counselling program which uses computer analysis of a questionnaire to provide a starting point for marriage counselling.

McCaffery is calling the wedding an "ecumenical ceremony." Besides, he says, with a twinkle in his eyes, "Wayne's grandmother is a good Polish Catholic."

Photo: C.C. files

Gretzky with the 1987 Canada Cup.

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Finding a bridge

Anya Timmerman-Boonstra

That day was a scorcher. The afternoon's mad scramble was over, but I hated to leave the air-conditioned comfort of the ice-cream store where I had a summer job. I walked home, slowly. The cars on Islington Avenue sped by, fanning clouds of dust which mingled, in the humidity, with the smell of engine exhaust. Breathing made me feel queasy. I muttered resentfully at the occasional honk-honk of passing trucks. My feet hurt. Half-way down the hill, a little way from the bridge spanning the dwindling Humber River, I removed my sensible white shoes. Gingerly, I limped along on nylons, trying to miss the stones and bits of coloured glass which littered the sidewalk.

At the bridge I rested and concentrated on the green hillside with the river below. Something my Grade 12 English teacher had emphasized during the study of Thornton Wilder's play, *Our Town,* came back to haunt me as it did each time I peered over those steel railings.

"The play shows," he'd said, "that most of us live as though we were a helpless part of a mighty river. Swirling and rolling, always in a hurry, we are propelled along by the force of the current. We never stop to think of why it is we're rushing, what it is we're rushing towards. We seem unable to find a bridge on which to rest above that stream of life, have a look at the whole thing and, from that perspective, come to grips with its meaning, to appreciate and understand, even to redefine our role as part of it ...."

The sun was very hot and my feet were very sore. I walked on, across the lawns of the local high school towards its cooler shadows. Too late, I realized that the sprinkler had just been used. My feet squished uncomfortably into the sodden ground.

Our house was a silent replica of the other split levels on the block. Its only unique feature was the bright orange trim my father had insisted upon, orange being his favourite colour. As usual, my mother had the curtains drawn against the outside heat. I wasn't looking forward to what she'd have to say about my muddy feet.

The door was locked when I reached the house. I knocked loudly. It seemed a long time before she came. Wearily, I sagged into the chair nearest the door and removed my nylons. Sure enough, there was a hole in one of them, beginning at the heel and working up into a lopsided ladder. Mother handed me a wet cloth and without a word of rebuke, walked back into the living room. That was strange. The dish towel happened to be handy, and since she wasn't around to notice, I dried my feet on it and hurried after her.

With the curtains closed, the living room was dark, although no cooler than the kitchen. The air seemed filled with damp and moving shadows. In spite of the heat, I shivered. My father sat in his armchair in the corner, near the bookcase he had built. His head was hidden in his hands.

"Your *Pake* died today," my mother said.

★ ★ ★ ★ ★ ★

Continued on next page ...

Finding a bridge

... from previous page.

It seems such a long time ago now, that trip to Holland. I remember how hard it was to contain my excitement. Barely 18 and there I was, in a huge jet, passing over the orange-tiled rooftops of Amsterdam, over the checkerboard flat farmlands and moving down to meet the runway at Schiphol Airport. Mother's parents and my father's brother were there to meet me. It was like greeting old friends. *Oma* and *Opa* had been to Canada several times, and we knew them also via extensive airmail letters.

It was a two-hour drive to my uncle's house. By that time, jet lag was beginning to dull my curiosity. At the entrance of their home, Tante Tina waited with a crowd of children who ranged in age from 12 to 20. Each grasped my hand and pumped it heartily. Their faces were a smiling blur. I guess my expression must have told them it was all too much to digest at once.

"I'd like to say hello to Pake, if I could."

Someone led me up a steep flight of stairs. At the end of the corridor stood a pale green door with lacy white curtains at its window.

"Pake lives here, in a little apartment, alone now, since *Beppe* died at Christmas. He's been waiting for you to arrive."

What was he like, this 83-year-old man? He had not written much. There were only a few photos, taken decades ago, by which to get to know my dad's father. Beyond that, all I really had to go on were the infrequent stories my dad might tell on Sunday at the supper table, provided we managed to establish the right mood for reminiscing. I wanted very much to know him. Yet, I hesitated. What if he didn't like me?

I knocked at the door and we entered a tiny hallway, almost like a closet.

"Come in," a voice urged.

The door tinkled like a variety store door does, announcing customers have entered.

"This is Wiebe's daughter," my uncle said.

I stared at the old man. He sat in a wooden armchair, in front of a window ledge which held a variety of plants. Beside him was a huge wooden table covered by what looked more like a thick carpet than a table-cloth. He seemed so shrunken, inside that formal black suit he was wearing. A white fringe of hair curved along the back of his neck and reached up to touch large outjutting ears. His scalp was stretched tight and shiny. The forehead was smooth and defenseless, like a child's. He had a strong straight nose and a firmly pressed mouthline. His eyes were blue and penetrating. My voice quavered.

"Hello, Pake," I said.

In what seemed a matter of seconds that first time with Pake was over and I found myself across town at Oma's, between a pair of incredibly white sheets, vainly trying to sleep as Pake had decided I should. Here I was, in a strange land which held the roots of my beginning, which held secrets of the people from whom I had descended, which held an entirely different way of thinking and living — all of this embodied for me by the mystical figure of a sort of patriarch whom I wanted very much to know. I couldn't sleep.

Instead, I decided to explore. I knew enough Dutch to help me find my way back I reasoned, as I wrote down the address. Softly, without waking Oma and Opa, the latter snoring gently in a chair near the window, I left a note, and tiptoed out.

Wide-eyed, I stopped on bridges arched like angry cats over the canal ways and watched the people hurrying about their business. The streets were meticulous pathways with the city pressing in on them. In time, I found myself near where Pake lived. I was too shy to go inside. Instead, walking along the canal, I listened to the pigeons and the gruff banter of the barge people who lived and worked on these low-lying boats. Suddenly, bells rang out over the city. I stopped a moment, listening and imagining.

The measured rhythm of their song transmuted into the cacophony of irrepressible joy my parents must have heard on that first great day of freedom, when they had been my age. For a moment I saw the rejoicing of a people, partly my people too, overflowing like water into the streets and squares of Leeuwarden, their hands lifted high, their daughters dancing in the streets or riding the incoming Canadian tanks. There was a mad bedlam of voices, a crush of bodies, a grabbing of neighbours and hugging them; it didn't matter that you didn't know their names, they shared your emotion. My eyes misted. The afternoon bells faded and with them my parents' memories. I cleared my throat and walked back quickly to Opa and Oma's.

Much later, in the twilight hour, when the city seemed to draw itself in, preparing for the evening's rest, I went to visit Pake. The market stalls were gone, the waters silent and dark. I hesitated, wondering what to say to him, how to get to know him.

"Come in!" he called when I'd finally summoned up the nerve to ring his upstairs bell.

"Hello, Pake. I thought I'd come for a cup of tea." He still hasn't smiled at me I noticed in a panic. Doesn't he like me?

"Hello child. It's good to see you."

Impulsively I walked over to him and very seriously said, "It's good to be here. You are my father's father and I want to know you." Then I kissed his cheek. He looked both shocked and embarrassed, which didn't surprise me much, since my father looks the same way when anyone but my mother kisses him. And just like Dad, the gruff sound of his voice gave him away. I knew he liked it, secretly.

"I'll bet no one's kissed him in a long time," I thought.

We talked that night, about the plane trip and how amazed he was that I had dared to cross an ocean in that bird of steel. He told me, after some coaxing, that once when he'd been about eight or nine years old — I figured that must have been way before the turn of the century — he'd dreamed of flying. His dad had been a farmer's helper and he'd been allowed to play on the farm. Over a long period of time he'd scrounged boards and a piece of cloth and haphazardly pieced together a sort of wing set. One sunny afternoon, he'd climbed to the top of a high manure pile overlooking a smelly pond and, firmly convinced that he would victoriously sail off into the sunset, he'd jumped. Oh how angry his mother had been when he'd straggled in the door!

"Why, he's laughing!" I thought.

That was the first of many evenings we spent together, getting to know each other. As often as I could, I came for supper, sharing bread and tea with him, and staying until 7:30 or so, by which time he would be tired and ready for bed. I knew he was weak and would not live much longer. This would be the one and only time I'd have to see him and I made the most of it.

By degrees, he told me what life was like before the turn of the century. He'd grown up as one of the oldest in a large family.

"We lived in a tiny cottage that belonged to the farmer and we didn't really have enough room there for all of us. Often, for weeks in a row, we'd have the same thing for supper — brown beans. As a child I was sometimes amazed at the way

my father would ask a blessing on the food each day, at the way he could continue to thank the Lord for those same dreary brown beans. And yet, now, it's my favourite food ...."

At 11, he'd been hired out as a farmer's helper so there would be one less mouth to feed at home. His salary had been room and board. In his early teens, he'd apprenticed as a bricklayer, beginning by carrying bricks, day in, day out.

"I'd been watching the carpenters at work and I knew I could do it too. One day they needed help and I talked the boss into letting me try it. He said he would let me try for two months, without extra pay. I had a gift for working with my hands and even though I had no schooling, the measurement and figures came naturally to me." It was a statement of fact, made with pleasure, not pride.

Behind the calm of his words, I caught glimpses of the interwoven fabric of his life. He spun the threads softly. Slowly, an outline began to take form.

He'd married, risen to construction superintendent and, later, made a home for his family of 11 on a barge similar to those I'd seen earlier. Beppe and the children had thus been able to travel with him from job to job. Later, when he'd been consistently underpaid and overworked, it was Beppe who had pushed him to start a business on his own. And, when his bosses had come to cajole him to return to work for them, she had angrily chased them away with a two-by-four.

I asked him why he had been president of the Teetotaller's Union. He told me how much it had bothered him to see weeping wives and hungry children regularly turned away from the company pay booth because their husbands had already spent the week's wages on liquor. He answered me too about the war years, when the enemy command had offered security and plentiful food if he would build for them. Even though there were five children dependent on his income, he'd refused. It had not been easy to see that avenue of self-expression closed. It was not easy to see others make a different choice, and prosper. His contracting company had been disbanded and he'd turned to making wooden shoes. I sensed the storm of feelings that had been hard to travel through.

Although his body was tired, his mind was not. He liked to keep abreast of world events. Every afternoon, at three-thirty, no matter who was there, he'd interrupt the conversation and flick the knob on his battered radio. This often led to a discussion. He was perceptive to the spirits at play in world affairs and he was prophetic about the future role of Israel.

One day, just after I'd returned from a two-week excursion to Switzerland, he invited me to go on a trip with him. The doctor had OK'd a walk through the city.

Although it was sunny and warm outside, he wore the familiar heavy suit jacket over his shiny vest. On his head rested a stiff black hat. Side by side, we moved along the upstairs corridor. I held his arm in mine. With the other hand, he steadied himself on a solid black cane.

It was slow going. The stairway was not wide enough for us to manoeuver together so I followed him. The way seemed too steep to me, and the front door too far away. He leaned his left hand against the bannister's smooth dark surface. With his other hand controlling the cane he began the slow descent into the sunlight.

Outside, he breathed heavily. Often we stood still, to rest and look about. People stopped on the streets, surprised to see him.

"Well, what do you know! There you have old Boonstra."

Whenever anyone drew near to shake hands and chat, he would introduce me proudly as, "my granddaughter from Canada, Wiebe's oldest, Anya."

At the afternoon's end, he rested while I prepared the strawberries and made tea to go with our bread. After supper he seemed loath to see me go, yet he was obviously weary. He took out his old Bible and began to read, in Dutch, as usual. We prayed.

There was silence in the room for a long while, broken only by the steady tick-tock of the wooden clock on the mantel. Shadows on the street played little games together. He seemed sad.

"Do you miss Beppe very much?" I asked.

He spoke tenderly, "More than 60 years ago, we married. She was just a farm girl, you know. Her mother died of tuberculosis when she was only 11 and she took over all the housework and care of the children. At 14 she became a housemaid on a farm. When we married there was no house for us at first, so she went back to her place and I went to mine. She was a good mother, very strict, as like as not to box the first head that was in her way when she was busy. And yet, during the occupation, sometimes she almost starved herself for the sake of the young ones.

"My wife was always a simple girl at heart though, never really changed. When we moved to the city she didn't feel comfortable with the people here, couldn't talk to them, with their ways .... I used to want her to visit with me, to go with me to meetings, but she liked to stay home. So, I always went alone ....

"You know, when you're older and you've been married longer, when the kids are all out of the house, you find you grow closer as a pair and you depend more and more on each other. The last years she grew weaker. Her mind wasn't as strong as it used to be. She couldn't remember things, couldn't remember from one minute to the next. It wasn't her fault, but the days seemed very long and endless then. I took care of her but when I was sick in bed, she was a worry to me. She would so easily light the gas stove and forget about it. And sometimes I secretly grew impatient with her new habit of endlessly rambling on about nothing; and all those questions, questions ..., I could never read a good book without being constantly interrupted, or have a meaningful conversation with her."

His voice broke. He couldn't control himself as strictly as he used to.

"But ever since she died, six months ago, I long for the sound of her voice. I'd give anything for those endless questions. I'd give anything to still have her beside me." He read me a poem he'd recently written about it. It was entitled *"Mijn Echtgenote."*

Sixty years together and six months alone. I was too young to know the full meaning of those two times in his life, although I'd sensed some of it in my father's description of her dying. Dad had flown over as soon as he'd heard that the throat cancer was choking out her life. He didn't like to talk about it but he did say that Pake nursed her as much as he could, day and night for the last two weeks. As she wandered in and out of consciousness, Pake stayed at her side, holding her hand, watching her face. Finally, when he himself became so weakened that he almost fell ill, he consented to sleep in the next room of the apartment. But he made my father and the other children promise to awaken him at the slightest sign of a change in her condition.

Shortly thereafter, she'd begun a laboured breathing, but my father decided he should let the old man sleep a little longer. When the end was noticeably near, he'd awakened him.

Continued on next page ...

Finding a bridge

... from previous page.

As soon as Pake realized Beppe's condition, he became furious. His old eyes blazing, he had sharply reprimanded his son for disobedience. Then, quietly, he had knelt with his ear close to her cheek, her frail white hand held in his trembling one. She had remained unconscious though. And when finally she couldn't quite gasp in that last mouthful of air, and there was only the ticking of the clock for several seconds, he had begun to weep aloud.

I didn't remind him of this or ask him about it.

"She was a good wife to me. Once, when I was much younger, it seemed that I would die. There was something wrong with my heart. The doctor gave me no hope. I lay in bed and Beppe took care of me. All day long, no matter what she was doing; peeling potatoes, washing dishes, scrubbing the floor, she kept up a constant praying to the Lord for my life. I could hear her mumbling sometimes, as she walked by ...."

"Pake," I hesitated, "Perhaps you'll think I'm impertinent, and if you don't want to answer, that's understandable; but, are you ever afraid of dying? I mean, you're quite old now, and it's probable that you'll die in a number of years. Do you ever think about that?"

If he was surprised by the question, he didn't show it. He looked me straight in the eyes and spoke slowly and clearly about his faith in God. "When I was much younger, I was quick to anger and didn't give as much time in my life to God as I do now. But each year I came closer to him and found my dependence rested more on him. Now I read the Bible a great deal and talk with him a lot too. You see, the Lord gives you grace. I know that Beppe is with the Lord and that He has a place prepared for me as well. I love life but, no, I am not afraid to die at all. I accept it and wait for his time. Then, it will be a homecoming."

The night before I returned to Canada, I had a last cup of tea alone with Pake. Both of us were filled with the emotions of my imminent departure and there was little conversation. Gently, the room grew darker until our only light was the flickering of the flame under the teapot.

Once, he asked me if I needed money, and he tried to press some bills on me as a wordless token of his love. I told him that I didn't need money, that in these few weeks he'd given me much more, something intangible but real that would live as long as I did and even longer. Once, he reminded me of my promise to write to him. He worried, too, whether I was afraid to fly back.

The time came to say good-bye. He took out the worn Bible and read a passage from it. We prayed together. Then, from the blue folder of his own poetry which he always kept concealed beneath the huge Bible, he took out a yellowed poem. Long ago, after four of his children had emigrated to Canada, he'd clipped it from a newspaper and sent them a copy. This one was for me to read on the plane: It was called *"Afscheid."* ("Leave taking")

I read the first verse:

"Heb je wel ooit zo stil naar
mij geluisterd
Als toen die avond, toen je
afscheid nam?
'Kind, ga met God,' heb 'k aan
je wang gefluisterd,
Voor dat de grote pijn van
't scheiden kwam." *

"Did you at any time listen as
closely to me
As that evening when you took
your leave?
'Child, go with God,' I
whispered near your cheek,
Before the great pain of
separation set in."

A heavy tablecloth stretched between us. The wooden chair bumped against a table leg as I pushed myself up out of it. I walked over to him, took his work-gnarled hands and looked into his eyes. He sat in much the same position as when I had first seen him; stern mouth, big ears, sharp eyes ... waiting.

"I'll never see you again on earth, Anya," he said calmly, "but I'll see you in heaven. Always put your trust in God."

He blessed me.

There was an obstruction in my throat that hurt and I couldn't swallow. I kissed him on his mouth and he kissed me back. I held his skinny head tightly against my cheek.

"God be with you, Pake."

His tears told me to go. At the doorway I looked back once more at an old man who was both proud and humble, dwarfed by the huge armchair yet raised beyond the limits of his weakness.

"Het aller beste," he said, as he always did when someone left, meaning, "I wish you all the best."

The door tinkled shut and he was gone.

★ ★ ★ ★ ★ ★

A few weeks after Pake's death we received a letter from Tante Tina. Apparently sensing he was about to die, he'd called in an old friend and retired pastor. In the privacy of his apartment, he planned and outlined his own funeral service, asking his friend to preach the eleventh chapter of Hebrews. The text, summed up his life as a carpenter and a man:

For he looked forward
to the city which has
foundations,
whose builder and maker is
God.

Two of his children were at his bedside when he died. Tante Tina recalls that he was very calm, sleeping a great deal. Towards the end he spoke of going home, told them they had all been a joy to him, and then, solemnly and in turn, he shook their hands.

"Het aller beste," he had said.

* Afscheid — by J. Bezemer

Anya Timmerman-Boonstra is a pseudonym.

Institute to sell College Street building

Robert VanderVennen

TORONTO — The Institute for Christian Studies (ICS) has decided to refinance the five-storey building at 229 College Street, Toronto, which it has owned since 1972. Fred Reinders, chairman of the Board of Trustees, announced at the recent annual meeting of members that ICS will invite other Christian business interests to join it in forming a partnership which will assume ownership and management of the building. The partnership, which will include ICS as one of the partners, will purchase the building for around $3.5-million, the recently-appraised market value.

The Institute will continue to occupy one-and-a-half floors of the building, renting from the new owners. The partners will themselves invest a total of one-million dollars in the building, and the rest of the purchase price will be covered by mortgage.

Reasons for selling

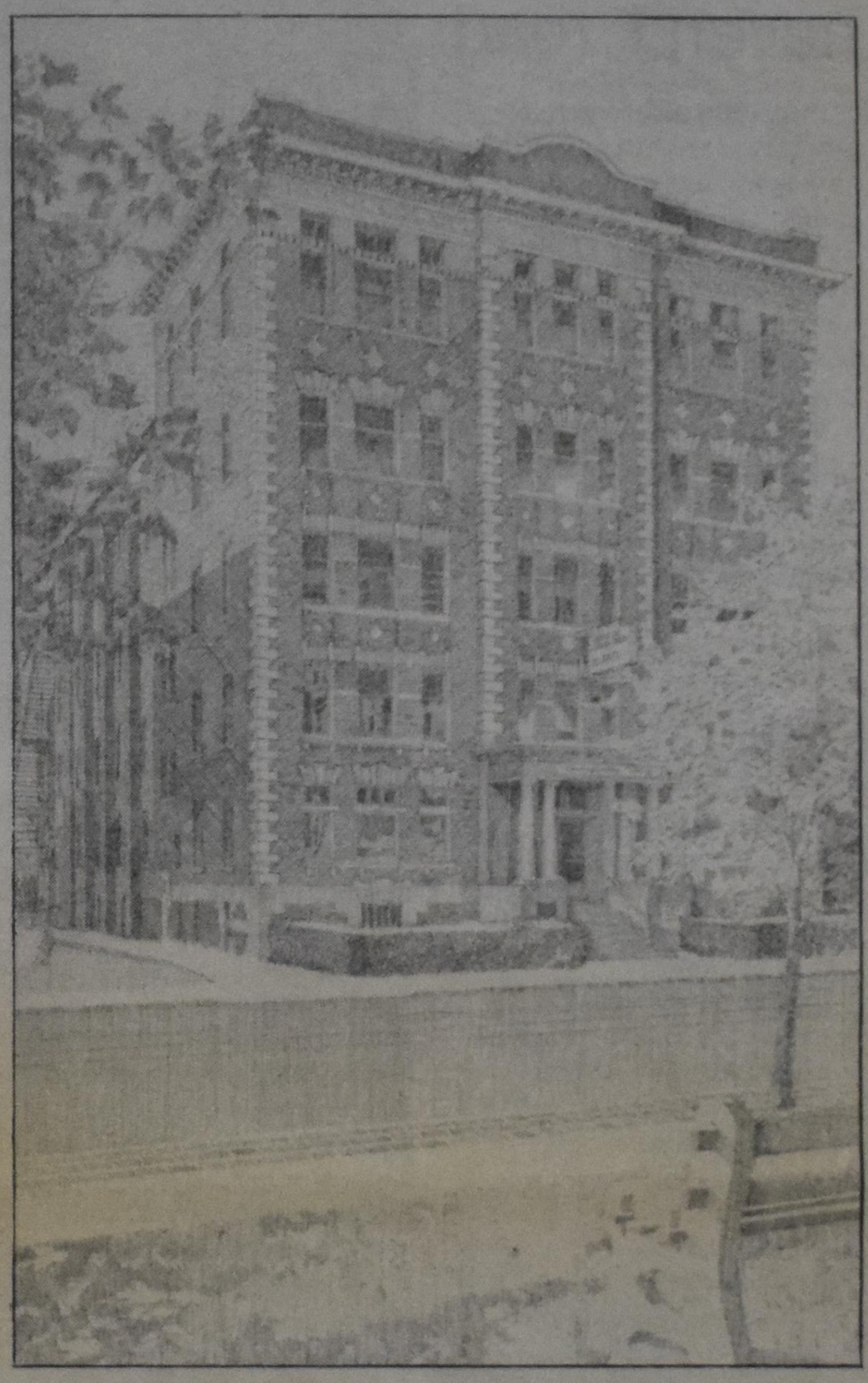
Managing the building has become a major problem for the Institute in recent years, especially the managing of leases and relations with some 20 different tenants. The board is concerned that it may not have managed these business affairs in the best possible way due to its lack of expertise. It also feels that the effort itself detracts from its running of the Institute.

Although the building is structurally as sound as a fortress, it now needs major renovation in its heating, plumbing and electrical systems, and air conditioning needs to be installed. Renovation is expected to include the addition of nearly a full storey by including an extra floor at the top. The building was constructed right after World War I for the International Order of Odd Fellows, who sold it to ICS for $550,000.

An advantage to ICS of the sale is the refinancing it offers. ICS has been running financial deficits in its operating budget which have been paid from increased mortgages against the building equity, which has been rising significantly over the years. The sale will permit ICS to clear its debts and reinvest the balance.

From the $3.5-million it receives from the building the ICS will pay off its debt of $1.3-million. It will reinvest about $1-million in the building, half as a mortgage and half as its partnership share. The remainder of the proceeds of the sale will be invested by ICS so the interest can be used to pay the rent which the ICS will now need to pay as tenants.

The ICS building at 229 College quickly became a landmark and symbol for reformational Dutch Calvinists in Canada. It has also been occupied by sister organizations like Citizens for Public Justice, Curriculum Development Centre, Wedge Publishing Foundation and Vanguard Magazine. Though the building is to be sold soon, it will continue to serve as a symbolic focus.



The monkey's viewpoint

Three monkeys sat in a coconut tree,
Discussing things as they're said to be.
Said one to the others, "now
listen you two,
"There's a certain rumour
that can't be true,
"That man descended from
our noble race —
"The very idea! It's a dire disgrace.
"No monkey ever deserted his wife,
"Starved his baby and ruined her life.
"And you've never known a
mother monk,
"To leave her baby with others to bunk,
"Or pass them on from one to another,
"Till they hardly know
who is their mother.
"And another thing you'll never see —
"A monk build a fence 'round
a coconut tree,
"And let the coconuts go to waste;
"Forbidding all other monks a taste.
"Why if I put a fence around this tree,
"Starvation would force you to steal
from me.
"Here's another thing
a monk won't do,
"Go out at night and get on a stew,
"Or use a gun or club or knife,
"To take some other monkey's life.
Yes! Man descended, the ornery cuss,
"But brother, he didn't
descend from us."

Source unknown

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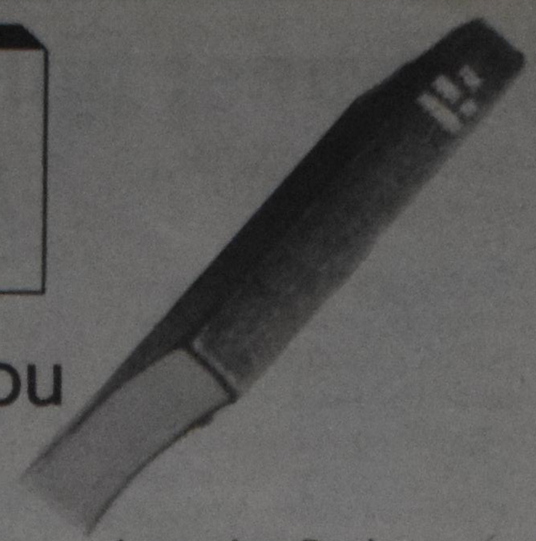
For the time being...

Adrian Peetoom

Recommending books you haven't read



In an otherwise forgettable book I read recently, a teenage author left me a sentence I couldn't forget: "But I like having parents who recommend books they have not read themselves." The sentence hooked into my insecurities as a parent.

My mind is constantly busy with the effects my parenting has had on my children, almost all of them adults now. I'm sorry I haven't been perfect. I'm more sorry that it took me so long to learn it. I'm most sorry that it took bringing them up, to learn that I shouldn't have done what I did, and didn't do what I should have done. But while the damage often seems irreparable, forgiveness also seems more real somehow, theirs and God's.

I was curious about that sentence. It led me to review my own personal history, first about my own teenage reading habits, and also about the model I presented to my own children.

The library upstairs

I cannot remember my parents ever *recommending* a book to me. I read a lot, but I can't remember them ever getting involved in my reading. There was not much danger in leaving me alone. I was young then, easily impressed by what my teacher in the Christian high school recommended, and Dutch literature was still restrained enough not to place too much racy or rebellious stuff on my path.

The racy stuff came mostly from the library of the upstairs neighbours. She had been born in Germany, and spoke its language, as well as French and Dutch fluently. Her husband was a food artist, a chef whose all-around skills made him Maitre D' of the famous Kurhaus hotel in *Scheveningen* for a while. They were sophisticated people who lived in worlds my parents (and I) only knew from non-Christian novels borrowed occasionally from the public library. And they had an enormous library full of works by authors I had not heard of.

After about age 14 I gradually gained access to that library, and I soon discovered that on those shelves stood works the reading of which left impacts rather different from those occasioned by the stuff in my parent's bookcases.

I'm not saying that there was pornography on those shelves. I doubt it. I somehow sensed then and believe it still now, that their shelves simply reflected the lifestyles of the more leisurely and sophisticated Europeans, and not of the intense, anxious and always so busy Dutch Calvinists.

Did I keep my reading of such books hidden from my parents? I don't think so. I may not have advertised the books, in the same way that I didn't tell them the name of every movie I saw, although they were also more permissive about that than the parents of most of my friends. I read the books right in their living room at times, knowing that they didn't read (and wouldn't want to read?) the same stuff themselves.

Attitude of trust?

And what were my attitudes towards my own children? I remember a few contradictory anecdotes, but I daren't generalize at this point.

I'm sure I used to recommend books to them I hadn't read myself. But what were the reasons?

- My exercise of power? ("This book is good for you. Read it!")
- My trust in good books? ("I know something about it, or about the author. Try it and see what you think.")
- My trust in my kids. ("I don't know the book or the author, but the title seemed interesting, and I trust your values and your judgment.")

I imagine I did all three at one time or other. I hope that the largest percentage fell in the last two categories. If not, I pray that both God and my children will forgive me.

Adrian Peetoom is an education writer and senior editor of Scholastic Books.

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Cinema summaries

Marian Van Til

Who Framed Roger Rabbit?

Rated PG
Stars Bob Hoskins, Christopher Lloyd, Joanna Cassidy
Directed by Robert Zemeckis

Walt Disney Productions and Amblin entertainment (Steven Spielberg's company) are betting that the $45-million they spent on *Who Framed Roger Rabbit?* will flow back to them, greatly multiplied, when *Roger Rabbit* becomes *the* big movie of the summer. It's already happening.

The premise of the film is simple, but startling: that Toons (cartoon characters) are a real species, living alongside of, but not always so amicably with, human beings. (The year is 1947.) The Toons are sequestered in "Toontown" — when Mickey Mouse and all the others, including Roger Rabbit and his watercolour — human wife, Jessica, get off work for the day, that Toon ghetto is where they head. They are afforded a kind of second-class citizenship by the humans (the allusions to racial and ethnic discrimination can easily be drawn). Human enterprises are encroaching on Toontown; Toontown is *owned* by a human. The Toons are admired for their ability to make people laugh, but they can't be guests at the clubs where they are the main entertainment for the humans.

In the midst of that setting, R.K. Marron, the current owner of Toontown, asks a boozing private eye named Eddie Valiant (Hoskins) to investigate allegations that Roger Rabbit's wife is being untrue. Valiant, whose life has been on the skids since his brother and fellow P.I. was killed by a Toon, is none too eager to accept the job. That goes double when he finds out that the human Jessica is suspected of consorting with is murdered and that Roger is the prime suspect.

Being at heart a man of integrity, however, he soon realizes Roger was framed and he sets out to find out why.

Plot and ideological considerations aside, *Roger Rabbit* is a technological marvel: it is the only movie in film history to combine live-action and animation for the duration of a feature-length film. And it has done that not with computers, but via the old-fashioned, painstaking method of drawing animated figures on photostat blowups of each live-action frame and then superimposing those frames onto the real live-action footage. (Twenty-four drawn frames were needed for each second of film — 82,080 frames in all.)

Anything less than that kind of perfection, thought Canadian-born master animator Richard Williams, would look cheap, leaving the live-action and animation unintegrated. Says Williams, "Animators have gotten lazy. They made rules that the live-action people believed." But no one could accuse Williams or any of the 326 animators and the dozens of puppeteers, painters and other craftspeople on this film of being lazy. *Roger Rabbit* required 1,035 optical illusions, "the equivalent of 10 special-effects feature film," says its visual effects supervisor Ken Ralston.

Nor did British star Bob Hoskins do a shabby job. For most of the film, Hoskins had the difficult task of having to play to thin air instead of to other actors. And his Cockney accent had to be replaced with an American one. Hoskins carries the movie, causing director Zemeckis to comment, "He made *me* believe that Roger was there."

The outcome is predictable, but there are enough ingenius twists and witty asides to keep viewers happily engaged. Despite things which could have been or should have been difficult — less violence, a less convoluted plot, and a missed opportunity to explore the fantasy/reality questions the Toon/human coexistence raises — it is good because it does well what it set out to do.

One of the things *Roger Rabbit* isn't is a children's movie, though parents seem to be sending their children to see it by the score. It's more aimed at the kids of the 1940s who grew up with these classic cartoon characters, who have become cynical as adults, but who need to rediscover laughter and the world of the imagination.

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Thanks

KISTEMAKER:
Thanks to all who made the evening of June 14, as we celebrated our 60th wedding anniversary, a memorable time. We were overwhelmed to see so many come to our open house. Thanks to our heavenly Father for his continued blessings.
Mr. and Mrs. W. Kistemaker, 183 Emerald St., South, Hamilton, ON L8N 2V6

Births

BROUWER:
It is with great joy and thankfulness to God that we, Sid and Carol-Ann (nee Vandendool) announce the birth of our first child MATTHEW TIMOTHY born on July 1, 1988, weighing 7 lbs. 1 oz. Matthew is the eighth grandchild for Mr. and Mrs. Peter Brouwer, Hamilton, Ont., and 10th grandchild for Mr. and Mrs. Marinus Vandendool, Caledonia, Ont.
Home address: 7177 Whitechurch Rd., Mount Hope, ON L0R 1W0

DONKER: With joy and thankfulness to God, we, Gerrie and Helen (nee VanGeest) are happy to announce the birth of our child, a second daughter, GINA ELIZABETH. A sister for Jennie, Gina weighed 8 lbs. 6 oz. at her birth on June 18, 1988. A ninth grandchild for Mr. and Mrs. John Donker of Woodstock and seventh grandchild for Mr. and Mrs. Len VanGeest of Waterdown. Great-grandmothers are Mrs. W. Bergman of Hamilton, Mrs. T. VanGeest-Miedema of St. Catharines and Mrs. J. VanEek of Shalom Manor, Grimsby.
Address: 42 Sovereign Ave., Dundas, ON L9H 5Z7

VISSER: With praise and thanksgiving, we, John and Janice (nee Nieuwenhuis) are happy to announce the safe arrival of our fifth child, DAVID JOHNOTHAN. Born on May 25, 1988, he was welcomed home by his brother Arthur, his twin brothers, Brian and Brad and his sister Heather. Proud grandparents are Mr. and Mrs. John Visser of Chatham, Ont., and Mrs. T. Nieuwenhuis of Gowenstown, Ont.
Home address: R.R.#2, Russell, ON K0A 3B0

Classifieds continued on next page ...

Marriages

BERGHUIS-HUMMEL:
Mr. and Mrs. Peter Berghuis of Ingersoll, Ont., are pleased to announce the forthcoming marriage of their daughter WENDY to BRYAN Hummel, son of Mr. and Mrs. Willem Hummel of Nobleford, Alta. The wedding ceremony will take place, D.V., on Friday, Aug. 5, 1988, at 5:30 p.m., in the Ingersoll Chr. Ref. Church. Rev. Bill Veenstra officiating.
"Thy word is a lamp unto my feet and a light unto my path." (Psalm 119:105)
Future address: 700 Coronation Ave., Apt. 21, Ottawa, ON K1G 0M6

CHIVERS-RUSTENBURG:
Dr. and Mrs. K. Chivers and Mr. and Mrs. P. Rustenburg are pleased to share the joy of their children CORDELIA and RICHARD PETER as they are joined in marriage. The ceremony will take place on July 23, 1988, D.V., at 2 o'clock at the Mountainview Chr. Ref. Church, Grimsby. Rev. A. van Geest officiating.

GREIDANUS-HUIZINGA:
Sidney and Marie Greidanus are pleased to announce the upcoming wedding of their daughter SHERYL JUANITA to FRANKLIN EDWARD Huizinga Jr., son of Mr. Franklin E. Huizinga, Sr. (and the late Mrs. L. Huizinga) of Grand Rapids, Michigan. The ceremony will take place, the Lord willing, on Aug. 12, 1988, at 7 p.m., in the Third Chr. Ref. Church of Edmonton, Alta.
"The joy of the Lord is your strength." (Neh. 8:10)
Future address: 49 Jordan S.W., Wyoming, MI 49508

GUICHELAAR-HOEKSTRA:
Mr. and Mrs. Conrad Guichelaar joyfully announce the forthcoming marriage of their daughter HELEN ANN to Dr. STEVEN M. Hoekstra, son of Mr. and Mrs. Ron Hoekstra of Chicago. The wedding will take place, the Lord willing, on Saturday, Aug. 13, 1988, at 3:00 p.m., at the Ancaster Chr. Ref. Church.
Future address: 1290 Ottawa St., Windsor, ON N8X 2E6

HERREWYNEN-REINDERS:
Mr. and Mrs. Martin Herrewynen of Burlington, Ont., and Mr. and Mrs. Frederick Reinders of Clarkson, Ont., are pleased to announce the forthcoming marriage of their children SHARON YVONNE and HAROLD PETER. The Lord willing, the ceremony will take place on Saturday, Aug. 13, 1988, at 3 p.m., in the Faith Chr. Ref. Church, 2265 Mountainside Dr., Burlington, with Rev. Jack Quartel officiating.
Future address: 371 Bronte St., Unit 109, Milton, ON L9T 3K5

Accommodations

Female person wanted to share a house in Toronto with three others. Phone (416) 461-1839.

Marriages

Best wishes to Brenda Corrine Langendoen and Richard David Blair who plan to be married, D.V., on Aug. 20, 1988.

LANGENDOEN-BLAIR:
Mr. and Mrs. Ronald Langendoen of St. Catharines, Ont., are pleased to announce the engagement and forthcoming marriage of their daughter BRENDA CORRINE to RICHARD DAVID Blair, son of Mr. and Mrs. E. David Blair of Calgary, Alta. The wedding will take place on Aug. 20, 1988, at 10 a.m., the Rev. Peter Slofstra of Jubilee Fellowship Chr. Ref. Church officiating, in the Maranatha church building at 301 Scott St., St. Catharines, Ont. A standing reception will be held at the church after the service for all who wish to share this joyous occasion with us. On Sept. 10 an open house will be held in Calgary at Bethany Chapel from 1-4 p.m. for all friends and acquaintances who were unable to attend the wedding.
The couple will be residing at 1004 10th St., Cold Lake, AB T0A 0V0

McNIFFE-VAN LAREN:
Believing that the Lord has desired our union, we, JOHN and MARIJKE, together with our parents, would like to announce our intended marriage on Saturday, Aug. 6, 1988, at 4:00 p.m., in the First Chr. Ref. Church of Guelph, 287 Water St. An open reception is to be held in the church hall from 5-6 p.m.
Address: 546 Whitelaw Rd., Guelph, ON N1K 1A2

REYNEVELD-BOS:
"He who dwells in the shelter of the most high will rest in the shadow of the Almighty." (Ps. 91:1)
Mr. and Mrs. Nicolaas Reyneveld of Tavistock, Ont., and Mr. and Mrs. Bastiaan Bos of Cambridge, Ont., are pleased to announce the marriage of their children TRUDY GEERTRUIDA and PETER BASTIAAN. The Lord willing, the ceremony will take place on Saturday, Aug. 6, 1988, at 11:00 a.m. in Covenant Chr. Ref. Church in Woodstock, with Rev. Ralph Koops officiating.

Accommodations

Providence Place for Seniors

Durham Christian Homes

will accept a limited number of applications for our waiting list for accommodation in Providence Place, from seniors who qualify for subsidy (annual income $18,000 or less for singles, $20,500 or less for couples). One and two bedrooms, also units for disabled.

Send inquiries to:
Mrs. Jennie Vermeulen, Admissions
100 Glen Hill Drive S., Whitby, ON L1N 8R4

Marriages

SIEBRING-EWALD:
With thankfulness to the Lord, Mr. and Mrs. Klaas and Annie Siebring are happy to announce the marriage of their daughter KATHLEEN ANITA to MIKE Ewald, son of Mr. Glen Ewald and the late Mrs. Dinie Ewald. The ceremony will take place, the Lord willing, on July 29, 1988, in the Duncan Chr. Ref. Church. Pastor J. Kits officiating.

VAN SPRONSEN-VAN OOSTEN:
Mr. and Mrs. Arie Leendert van Spronsen of Acton and Mr. and Mrs. John van Oosten of Erin, would like to announce the wedding of their children CLAZINA CORNELIA and JOSEPH. The ceremony to take place, D.V., on Aug. 13, 1988, at 4 p.m. in Bethel Chr. Ref. Church, Acton, Ont. Rev. Dirk Miedema officiating.
Future address: 192 Churchill Rd., Acton, Ont.

VOORTMAN-BUMA:
Mr. and Mrs. William Voortman are happy to announce the forthcoming marriage of their daughter FRANCES ANNETTE to GEORGE SAMUEL, son of Mr. and Mrs. Samuel Buma, the Lord willing, the ceremony to take place on Saturday, Aug. 20, 1988, at 3 o'clock p.m., at Bethel Chr. Ref. Church, Waterdown. Rev. Siebert VanHouten officiating.
Future address: 6 Craig Blvd., Grimsby, ON L3M 4C1

Accommodations

Wanted: Room or room and board in Toronto for non-smoking, Christian, 19-year-old woman who will be attending George Brown College, St. James campus starting Sept. Call Leona 1 (519) 524-6416

Anniversaries

Emmen Iroquois
1953 July 14 1988
Wedding text: "For Moses had said, 'If you aren't going with us, don't let us move a step from this place.'"
With joy and thanksgiving to God, we are pleased to announce the 35th wedding anniversary of our parents and grandparents,

RALPH and COBY BOUWMAN
(nee Heuving)

Congratulations with love from:
Ralph & Wilma
Saralyn, Katie, Susan, Adam
Henry & Elsie
Jonathan
Bill & Wendy; ??
John
Andrew & Loriann (girlfriend)
Dorean
R.R.#1, Iroquois, ON K0E 1K0

Kollumerpomp Hamilton
1933 July 22 1988
With joy and thankfulness to God for his faithfulness, we will celebrate, D.V., the 55th wedding anniversary of our parents and grandparents,

SIEGER and WIETSKE DE GROOT
(nee Luloff)

Richard & Alice Veenstra — Hamilton
Peter & Janice, Sidney & Brenda, Ron & Annette
Henry & Ann De Groot — Hamilton
Steven, Wendy & John, Marlene, Irene
Clarence & Tina De Groot — Kingston
Andy & Susan De Groot — Hamilton
Gary & Henny De Groot — Hamilton
Sara, Michael, Melissa, Daniel, Nathan
Keith & Ann Koens — Mount Hope
Gregory, Corinna, Neil, Tammy
and six great-grandchildren.
Home address: 676 Rymal Rd., E., Hamilton, ON L8W 1B3

Middenmeer Shallow Lake
1948 July 29 1988
We praise the Lord for blessing our parents and grandparents,

JELLE and ANNY DEVRIES
(nee Den Engelse)

who are celebrating their 40th wedding anniversary.
Congratulations and love from your children and grandchildren.
Corrie & Herman — Owen Sound
Wayne, Jo-Anne, Trevor, Darryl, David
Dick & Alma — Shallow Lake
Derek, Joey, Erin, Lindsey
Jim & Nancy — Shallow Lake
Jamie, Alicia, Kerri, Michelle
Jerry & Denise — Edmonton
Henry & Carol — Owen Sound
Sarah
Open house will be held from 7-9 p.m. on July 29, 1988, D.V., at the Shallow Lake United Church.
Home address: R.R.#2, Shallow Lake, ON N0H 2K0

Accommodations

SUMMER HOUSING

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Available from May 15 — August 15, 1988

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Call or write:
L. Janssens, Redeemer College
(416) 648-2131, ext. 213

Classifieds

Anniversaries

Ruinerwold R.R.#3, Listowel
1943 July 24 1988
The Lord willing, we hope to celebrate the 45th wedding anniversary of our beloved parents and grandparents,

KOOP ROELOF and ANNIGJE DROST
(nee Bakker)

We pray the Lord will bless them in the years to come.
Congratulations Mom and Dad, Grandma and Grandpa!
Luke & Sharon Drost — Palmerston
Robert
Ann-Margret & Tim Droog — Harriston
Amy & Bill Gerrits — Clinton
Herman, Kevin, Cherry
Dianne & Bruce Culp — Kitchener
Ryan
Ralph & Irene Drost — Listowel
Philip, Janice, Matthew, Kristopher, Theresa
John & Linda Drost — Listowel
Angela, Dianne, Julie, Kyle & ??
Open house: Monday, July 25, at the Moorefield Community Centre, Moorefield, 2-4 p.m.
Best wishes only.
Home address: R.R.#3, Listowel, ON N4W 3G8

Clinton, Ont. Listowel, Ont.
1963 July 19 1988
"But as for me and my house, we will serve the Lord." (Jos. 24:15b)
With joy in our hearts and thankfulness to our Lord, we hope, the Lord willing, to celebrate the 25th wedding anniversary of our parents,

JACOB and JOANNE KOETSIER
(nee Greidanus)

We thank the Lord for such loving parents and wish them many more happy years together.
Congratulations with much love from:
Jack Jr. & Liz — Wallenstein, Ont.
Jeannette — Stratford, Ont.
James
Maurice
Juanita
Michael
Jeremy
— all at home
Address: R.R.#3, Listowel, ON N4W 3G8

Ommen St. Catharines
1948 July 28 1988
Thankful to the Lord, we will remember our 40th wedding anniversary with our family and friends. In August we will also remember our arrival in Canada, as immigrants, 40 years ago.

KOOB and ANN KOLLEN
(nee Nieuwenhuis)

John & Roberta Kollen — St. John, NB
Althea Kollen — St. Catharines, Ont.
Dennis & Hilary Kollen — Rotorua, New Zealand
Dini & Stefan Ohlsson — Niagara Falls, Ont.
and five grandchildren.
Home address: 269 Scott St., St. Catharines, ON L2N 1H9

1953 July 25 1988
We rejoice in the 35th wedding anniversary celebration of our parents,

ENNO and LENIE MEIJERS
(nee Roorda)

Congratulations and love from your children and grandchildren:
Helena & Henk Vroomshoop — The Netherlands
Millie, Evelien
Hinke & Kees — Aalsmeer, The Netherlands
Jeroen, Jeffrey, Willem
Gloria & Calvin — Mississauga
Andrew, Helena
Corinna & Aaron — Richmond, B.C.
Enno Jan & Ruby — Elmira
Phyllis — Milton
Home address: 834 Cabot Trail, Milton, ON L9T 3M8

Anniversaries

Congratulations to Peter and Dora Van Marrum (nee Griffioen) who will celebrate their 50th wedding anniversary, D.V., on July 29, 1988.

1963 August 14 1988
With joy and thankfulness to God, we are happy to announce the 25th wedding anniversary of our parents and grandparents,

HENK and LIZ NIENHUIS
(nee Lof)

We pray that the Lord will continue to bless you and keep you in his care.
Love and congratulations from your children and grandchildren:
Peggy & Kevin Smit — Seattle, Washington
Elizabeth
Wilma & Ken Rauwerda — Chatham, Ont.
Peter — Victoria, B.C. (home)
"Neither shall any man pluck them from my hand." (John 10:28)
Home address: 489 Treanor Ave., Victoria, B.C. V9B 3H2

Toronto Toronto
1953 August 15 1988

HENK and HENNY RIENTSMA
(nee Bruins)

are hoping, D.V., to celebrate their 35th wedding anniversary, on Aug 15, with our children and grandchildren.
Mike & Mary Leiss (nee Rientsma) — Mississauga
Matthew, Mark
Arnold & Dawna Rientsma (nee Crosbie) — Sebright
Aaron
Henry — Toronto (at home)
"The Lord is my light and my salvation." (Psalm 27:1a)
Home address: 75 Emmett Ave., Apt. #1010, Toronto, ON M6M 5A7

Utrecht Smithville
1938 July 29 1988
"The Lord is my shepherd, I shall not want." (Psalm 23:1)
This has been the testimony of

PETER and DORA VAN MARRUM
(nee Griffioen)

as together with God they have travelled the road of marriage for **fifty years.**
Thank you Mom and Dad, for being a source of love, inspiration, and strength during good times and bad, sickness and health. We thank God for the blessings He has given us through you.
Your children:
Bert & Freda Bergman
Ralph & Joanne Sol
Marc & Dorothy Stroobosscher
Clem & Debbie VanMarrum
Alice Van Marrum
John & Beverly Van Marrum
Your grandchildren:
Bert & Doreen, John & Karen, Jack & Debbie, Lloyd & Anita, Calvin, Glen & Linda, Randy & Brenda, Jeff, Rick & Della, Chris, Duane, Marcella, Peter, Gail, Peter, Nicholas, Jeremy, Trevor, Stacey.
16 great-grandchildren.
On Saturday, Aug. 6, we hope to celebrate this joyous occasion. All of Mom and Dad's friends and acquaintances are invited to a reception in the Smithville Chr. Ref. Church, from 8:00 p.m. - 10:00 p.m.
No gifts please.
Home address: Brooks Circle 13, Smithville, On L0R 2A0

Vacations

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R.R.#3, Box C, Roseneath, ON K0K 2X0
Phone: (416) 352-2308

Obituaries

"The Lord is my shepherd, I shall not want." (Psalm 23)
On June 26, 1988, the Lord called home unto himself our beloved mother, grandmother, great-grandmother and great-great-grandmother,

NIESJE BRANDS

in her 102nd year. Born in Harderwijk, Holland, on Sept. 7, 1886. Predeceased by Jacob Brands, her husband of more than 60 years.
She was the loving mother of:
Aleida (Brands) Mol — Brampton, Ont.
Martin & Jo (Wenzel) Brands — Agincourt, Ont.
Harry & Christien (Brands) Wonder — Brampton, Ont.
Grandmother of 11 grandchildren, 25 great-grandchildren and seven great-great-grandchildren.
She will be lovingly remembered by us all. The funeral took place in Brampton, on Tuesday, June 28, 1988, with the Rev. P. Nicolai officiating.

Obituaries

Psalm 68:10 (berijmd)
Heden behaagde het de Here uit ons midden tot zich te nemen, op 4 juli, 1988, mijn lieve man, onze lieve vader and opa,

ALBERT JAN BREUKELMAN

op de leeftijd van bijna 83 jaar.
Geliefde man van:
Aaltje Breukelman-Baarslag
Geliefde vader van:
Grace & Phil — Hamilton
Hannie & Rien — Fort Erie
Hennie & Jan — Ridderkerk, Nederland
Jennie & Joe — Hamilton
Henk — Glenwood, U.S.A.
Ina & Bill — Hong Kong
en klein- en achterkleinkinderen.
Adres: 358 King St. W., Dundas, ON L9H 1W7

"And I am sure that He who began a good work in you will bring it to completion at the day of Jesus Christ." (Phil. 1:6)
On July 4, 1988, the Lord took home our husband, father and grandfather,

AREND DE BOER

at the age of 58.
Dear husband of: Corrie (nee Van Dolder)
Loving father and grandfather of:
Gerry & Heather — Dundas, Ont.
Kevin, Brian
Donald — Toronto, Ont.
Allan & Kimberley — Owen Sound, Ont.
Heidi, Krista
Paul & Janette — Oshawa, Ont.
Bruce — at home
Home address: 621 - 11th St. West, Owen Sound, ON N4K 3T2

On June 25, 1988, the Lord called home our beloved brother,

FOKKE DE JONG

Beloved husband of Wietske Jongsma of Oudega (Sm), The Netherlands, and dear father of four sons and four daughters.
He died at the age of 78, having been in poor health for some time. He was predeceased by one brother and one sister. Mourning their loss are two sisters and one brother in The Netherlands, as well as his five brothers and their families in Canada:
Sybren & Boukje De Jong — Chesterville, Ont.
Cornelus & Dirkje De Jong — Morrisburg, Ont.
Roeluf & Anna De Jong — Williamsburg, Ont.
Stuart & Maaike De Jong — Chesterville, Ont.
Abram & Gertrude De Jong — Inkerman, Ont.
Home address: Slotsingel 9, Oudega, Sm., Friesland, The Netherlands.

"The Lord is my light and my salvation; whom shall I fear? ..." (Psalm 27)
On Wednesday, July 6, 1988,

HENDRIKA DE VRIES

died at Peel Memorial Hospital.
Predeceased by her husband Roelof, son Allen and son-in-law John Slump.
Dear mother of:
Christine Slump
Alice & Peter Wientjes
Ann De Vries
Ed & Doreen De Vries
Frances & George Siderus
John & Diane De Vries
Sadly missed by her many grandchildren and great-grandchildren.
A memorial service was held at the chapel of Holland Chr. Homes, Brampton, Ont., on Friday, July 8, 1988, with interment at Glendale Memorial Gardens, Rexdale.

Why not place your ad in Calvinist Contact?

Obituaries

"He tends his flock like a shepherd. He gathers the lambs in his arms and carries them close to his heart." (Isa. 40:11)
On July 5, 1988, the Lord suddenly took from us,

MELISSA MAE ROEST

daughter of Arnold and Cathy Roest of R.R.#1, Clinton, at the tender age of four.
Sadly missed by grandparents: Mr. and Mrs. Henry Bouman — Wellandport.
Aunts, uncles and cousins:
Albert & Jane Neutel — Woodstock
Michael, Steven, Tammy, Tom, Greg
Ed & Jenny Bouman — Wellandport
Mandy, Lori-Ann, Julie, Sonya, Robert
Luke & Shirley Bouman — Londesboro
Scott, Melanie, Bradley, Lauren
Helen Bouman — Wellandport

As the result of an automobile accident on July 1, 1988,

KELVIN HENDRIK ROOS

passed on to his eternal home to be with his Lord and Saviour, at the age of 22.
Jesus said: "I am the resurrection and the life; he who believes in me shall live even if he dies." (John 11:25)
Kelvin is lovingly remembered by:
His parents: John & Rina Roos — Grande Prairie, Alta.
Sisters, brothers-in-law, nieces and nephews:
Christina & Rodney Heitrich — Sexsmith, Alta.
Sheena, Jordan, Justin
Anita & Douglas Axelson — Edmonton, Alta.
Brianne
Pake: Hendrik Roos — Franeker, The Netherlands.
Maternal grandmother: Johanna Meyer-VanderLeeuw — Chatham, Ont.
and numerous aunts, uncles, cousins and friends.
The funeral service was held in Grande Prairie, on July 6, 1988, with Rev. Pieter L. Hendriks officiating.
Text: Romans 8:28.
Home address: R.R.#2, Grande Prairie, AB T8V 2Z9

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Fenwick

Obituaries

"So teach us to number our days, that we may get a heart of wisdom.
Let the favour of the Lord our God be upon us and establish thou the work of our hands upon us, yea the work of our hands establish thou it." (Psalm 90)
On July 3, 1988, the Lord called to his heavenly home our dear father, grandfather and great-grandfather,

HARM ROOK, Sr.

at the age of 85.
Loving husband of the late Harmpje Rook (Knol).
Father of:
Cor & Riek Rook — Cobden
Dirk & Gerrie Rook — Cobden
Jacob & Grietje Rook — Cobden
Harmke & Dirk Zomer — Kitchener
Coba & Riemer VanderWal — Cobden
Henk & Cora Rook — New Westminster, B.C.
Harm & Elisabeth Rook — Cobden
Also survived by 23 grandchildren and nine great-grandchildren.
The funeral service was held in Zion Chr. Ref. Church, Pembroke, on July 5, 1988.
Cobden, ON K0J 1K0

February 13, 1911 June 26, 1988
"Where, O death, is your victory? Where, O death, is your sting? The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ." (1 Corinthians 15:55-57)
On June 26, 1988, God took to his eternal home our loving husband, father, grandfather and great-grandfather,

SIDNEY (Tjeerd) SLOTEGRAAF

Born in Oudega, Feb. 13, 1911, he died in his 78th year.
Loving husband of Katherine (Tryntje de Jong)
Father of:
Hilda & Alex Livingston — Cambridge
John & Barbara Slotegraaf — Cambridge
Anne & Ray Dedman — New Dundee
Henry & Ann Slotegraaf — Clinton
Paul & Mary Slotegraaf — Hudsonville, Michigan
Sweitze & Cindy Slotegraaf — Cambridge
Jack & Peggy Slotegraaf — Clinton
Bill & Jeanette Slotegraaf — Lucknow
Margaret & Alferd Dykstra — Clinton
Sandy & Neal Hegeman — Dominican Republic
Susan & Wayne Boland — Clinton
Peter & Mary Slotegraaf — Clinton
Grandfather of 47 grandchildren.
Great-grandfather of six great-grandchildren.
The funeral service took place Tuesday, June 28, 1988, the Rev. H. Samplonius officiating.
Home address: 208 Queen St., Box 1831, Clinton, ON N0M 1L0

The Lord took unto himself, his child, our dear friend,

SIDNEY (Tjeerd) SLOTEGRAAF

He died in his 78th year after a year-long battle with cancer.
We pray that the Lord will take care of his wife Katherine (Tryntje) and family.
"Blessed are the dead who die in the Lord from now on." (Rev. 14:13)
Joost & Hilda Veenstra — Clinton
Wobbe & Tietje Bylsma — Blyth

Real Estate

Moving to or from Thunder Bay?
Call Don Ten Have
at Midwest Realty
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at home
(807) 577-4810

Obituaries

"The Lord is my light and my salvation, whom shall I fear? The Lord is the stronghold of my life, of whom shall I be afraid?" (Psalm 27:1)
The Lord called home on Wednesday, June 22, 1988, at his appointed time, his child,

WIERT VANDYKEN

He died peacefully, at home, after a lengthy and courageous battle with cancer, at the age of 72 years.
Sadly missed by his wife Hendrika (nee De Jong)
And his three sons:
Murray & Beth — River Drive Park, Ont.
Mandy, Julie, Justin, Ryan
Ed & Linda — Mississauga, Ont.
Laura, Aaron, Daniel
Bill — at home
Our loss is the Lord's gain.
Brother-in-law to:
Martin & Gertrude De Jong and family — Bradford, Ont.
John & Grace De Jong and family — Guelph, Ont.
The funeral service was held on Saturday, June 25, 1988, in Holland Marsh Chr. Ref. Church. Mr. Jeff Weima officiating. Special thanks to Mr. Jeff Weima and Rev. Gerard Ringnalda (Toronto Hospital Chaplain) for their many visits and comforting words.
Home address: R.R.#2, Newmarket, ON L3Y 4V9

Real Estate

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Personals

Het Consulaat-Generaal zou gaarne in contact willen komen met de navolgende personen:
BAKEMA, Cornelis, geboren op 17 april 1923, laatste adres in Nederland: Oosterend 2a, Laren. Naar Canada vertrokken op 2 maart 1954.
BRAKELE, Abraham, geboren op 21 april 1953, laatstbekende adres in Nederland: Zeedijk 15a, Hilversum. Naar Canada vertrokken op 23 juli 1954.
't HART, Arie, geboren op 23 april 1923, laatstbekende adres in Nederland: Montesoristraat 6b, Breda. Naar Canada vertrokken op 11 juli 1953. Laatstbekende adres in Canada: R.R.#3, Davis Drive E., Markham, Ont.
VAN KATWIJK, Sandra, leeftijd thans plm. 23 jaar. Is met ouders en familie naar Canada vertrokken op 16 mei 1978. Laatste woonplaats in Nederland: Oostvoorne. (Geboortedatum: 23 sept. 1965?)
PRINS, Korneliske, geboren op 24 november 1928, laatstbekende adres in Nederland: Waaxens 16, Dongeradeel. Naar Canada vertrokken op 8 maart 1960.
RIEMERSMA, Minke, geboren op 24 februari 1912 te Bonn (Duitsland). Laatstbekende adres in Nederland: Voorstraat 49, Zwaagwesteinde, Gem. Dantumadeel (Fr.). Naar Canada vertrokken op 17 september 1962 met bestemming Waterloo, Ont. Zij is in Canada gehuwd maar de naam van haar echtgenoot is onbekend.
SIJTSMA-SCHAAFSMA, T., geboren op 25 september 1905. Laatstbekende adres alhier: 318-11 McCan St., Leamington, ON N8H 4N6.
VISSERS, Jan Antoon, geboren op 22 april 1923, laatstbekende adres in Nederland: Hogeweg 16, Amersfoort. Naar Canada vertrokken op 28 augustus 1957.
VAN DER WIEL, Aart, geboren op 30 augustus 1930 te Rotterdam, laatstbekende adres aldaar: Spruytstraat, Rotterdam. Naar Canada vertrokken met onbekende bestemming.

Consulate-General of The Netherlands
1 Dundas St. West, Suite #2106, Box 2
Toronto, ON M5G 1Z3
Tel: (416) 598-2520

Classifieds continued on next page.

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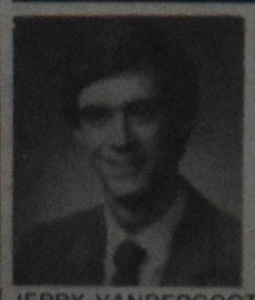

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s. Greetham Real Estate Broker
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Brighton, ON K0K 1H0
bus. (613) 475-1966
res. (416) 344-7478

Teachers

CLINTON: Clinton & District Chr. School needs a temporary teacher for **Grade 1,** for Sept. and Oct., 1988. Please send your applications to Mr. R. Schuurman, Principal, Box 658, Clinton, ON N0M 1L0. Tel. (519) 482-7851 (school) or (519) 482-7088 (home).

EDMONTON: Possible vacancy, effective Sept. 6, 1988, at Edmonton Chr. **High School. A .67 position** in a Grade 10 and 11 **mathematics** and Grade 11 **business,** 4 classes in all. Contact and/or send resume, academic and professional documentation, and references to S. Williams, Principal, 13313-106A Ave., Edmonton, AB T5N 1C3 (403-454-0791) by Aug. 26, 1988.

SARNIA: Lambton Chr. School invites applications and/or inquiries for a position in **remedial/special ed.** This is a half-time position. Please contact: W. Drost, Principal, 295 Essex St., Sarnia, ON N7T 4S3 or phone 337-9122 (school), 542-7113 (home).

Business Opp.

FOR SALE:
a fabric & yarn business
in Central Ontario.
Downtown location in a growing community, close to CRC and Christian school.
Tel: (705) 435-5212

Wanted

Wanted

The Salem Research Team
is seeking your assistance in compiling a
Christian Human Services Directory
In response to the request made by pastors and principals, we are attempting to compile a directory which would list the various Christian human services available in Ontario.
If you know of any services offered or provide such a service yourself, could you please contact us at:
Salem Research Project
c/o Redeemer College, Ancaster, ON L9G 3N6
Phone: (416) 648-2131, Ext. 269

Christian Labour Association of Canada
is seeking
LOW-INTEREST LOANS
to finance its new office building in Mississauga, Ont.

short term loans (less than 1 year)	6% per annum
one to three years	7% per annum
long-term loans (4 years or more)	8% per annum

For more information, contact:
C.L.A.C.
821 Albion Rd., Rexdale, ON M9V 1A3

Invest in Christian Education
The Hamilton District Christian High School Association
- Is interested in your investment
- Reasonable rate of interest
- Flexible terms
- Low administration cost
- Maximum direct investment
- Funding for "new school"

Call Herman Louter, Development Director
(416) 389-2296, Ext. 05
Hamilton District Christian High School
28 Athens St., Hamilton, ON L9C 3K9-

Classified/Events

Help Wanted

Wanted: person to work on rowcrop farm in Southern Alberta. Phone (403) 345-3156 or write John Vossebelt, Box 1314, Coaldale, AB T0K 0L0

Full-time position available for ambitious person in large modern freestall **dairy farm** in Arthur, Ont. Excellent working conditions; good pay; room available. Call Clarence Pronk (519) 848-2039.

Mutual Support Systems
invites you to consider an opportunity for service in a Christ-centred program for children ages nine to 18 with emotional and behavioural problems. This family-model program has three homes with house-parent couples and child-care workers living in, except during days off. Couples, and single men and women are invited to consider and apply to: Mutual Support Systems, R.R.#1, Perry Road, Wellandport, ON L0R 2J0; (416) 386-6461.

Help Wanted

ECE teacher required by Daycare in Pickering. Call: Marjorie (416) 839-1842.

Warehouse person needed immediately. Duties include shipping/receiving, some truck driving and general warehouse duties.
Send resume to: **Triple-C-Imports Ltd.**, 4445 Harvester Rd., Burlington, ON L7L 4X1. Attention: Warehouse Manager.

Good Shepherd Christian Day Care Centre
is seeking 2 full-time early childhood educators. Required qualification: ECE diploma. Knowledge of teaching tools for basic Bible principles is an asset. Please forward resume to:
Good Shepherd Christian Day Care Centre
R.R.#7, Strathroy, ON N7G 3H8
Attention: Cynthia MacKinlay and Rebecca Bishop

Help Wanted

Responsible full-time **general help** needed on a **dairy farm** in Simcoe County, Ont. Pipeline and modern machinery. Room and board available. Call (705) 428-2384 (evenings).

Community relations assistant
Must be familiar with journalism or graphic arts trades. He/she must be personable and able to deal with the public. Consideration will be given to full- or part-time applicants who are committed to the Christian basis of the university.
Submit resume to:
Daina Doucet
Community Relations Director
Redeemer College
Ancaster, ON L9G 3N6
Application deadline July 31, 1988, or until filled.

Help Wanted

Happy Day Christian Kindergarten
in Charlottetown, PEI
is looking for a **TEACHER** for the 1988/89 school year. Must have a BA in Early Childhood Education or a BA in Child Studies, or early childhood diploma. Must have ability to work with some handicapped children.
Send resume and application to:
Mrs. Klara Chaisson
23 Shell Court, Charlottetown, PEI C1A 2Z8
or call (902) 894-7444

Third Christian Reformed Church
of Edmonton, Alta.
invites applications for the position of
Director of Music
Duties include: playing organ, directing service choir and music education (complete job description available upon request).
Please send letter of application and/or inquiry to:
Mr. L. VanderGrift, 10631-146 St., Edmonton, AB T5N 3A6
Closing date: August 31, 1988

Help Wanted

DIRECTOR OF DEVELOPMENT
The Edmonton Christian Schools
invite applications to fill a half-time position in the promotion of Christian education. The applicant for the position should have the requisite promotional gifts which includes a keen desire to share the "good news" of Christ-centred education.
Send applications and inquiries to:
Mr. Wilbur Woudstra
Secretary of the Board
13470 Fort Rd., Edmonton, AB T5A 1C5
Phone: (403) 476-6281

The Association for Christian Education
of St. Catharines
is seeking a
FINANCIAL ADMINISTRATOR
This full-time administrative position, effective Aug. 1, 1988, requires a person with skills in: payroll, bookkeeping and accounting, experience with IBM compatible computers and general office duties.
Send resume, stating qualifications, experience, and salary expected by July 8th to:
Mr. B. Bakker, Chairman
Association for Christian Education
2 O'Malley Dr., St. Catharines, ON L2N 6N7

CALVIN COLLEGE
Social Work Position
The Calvin College Department of Sociology & Social Work anticipates a tenure track, faculty position beginning either Jan. 1, 1989, or Sept. 1, 1989. Interested individuals should have experience in social welfare policy, group work, and community organization. Responsibilities include course development, teaching, student advising, participation in the accreditation process, field work supervision, and related faculty activities. A CSWE accredited MSW is required and teaching experience is preferred.
Calvin is a liberal arts college with 4,300 students affiliated with the Christian Reformed Church. The college is developing a BSW program and will seek CSWE accreditation. Minority and female candidates are especially encouraged to apply.
Qualified candidates should submit a resume and three references to:
Peter De Jong, Sociology and Social Work
Calvin College, Grand Rapids, MI 49506
Calvin College is an Equal Opportunity/Affirmative Action Employer.

The Young Calvinist Federation
is accepting applications for the position of
EXECUTIVE DIRECTOR
YCF Mission statement: *"... to accomplish its constitutional purpose by supporting those who lead in youth ministry sponsored by the local church."*
This position requires skills in management and public relations, and a commitment to youth work from a Reformed perspective. Experience working with young people and youth leaders, and a vision for the future are essential. Applicants must be sensitive to American/Canadian cultural diversity.
Send resume to:
Jay Kuiper, Chairman of Search Committee
2550 Inverness Rd., S.E.
Grand Rapids, MI 49506

Teachers

SASKATOON SASK: Saskatoon, Sask. Chr. School has an urgent need for a **teacher/principal** for grades 6,7,8. We are an inter-denominational CSI school and require a leader with a valid teaching certificate and experience in teaching. Applicant must have skills in public relations and administration and exhibit evidence of Christian character. Interested applicants please forward resume and/or inquiries, before July 29, to: Mr. Wes Vanstone, R.R.#5, Box 205, Saskatoon, SK S7K 3J8. Tel: 306-374-6885 or contact: Sid Byma, tel: 343-7147.

TORONTO: Toronto Central Chr. School requires a teacher for approximately 20 students in **grades 6, 7 and 8** beginning September 1988. Please direct inquiries to: Jane Roxburgh, Principal, at (416) 968-2036 (days) or to Tine Houtman, Board Chairperson, at 461-1207 (eve.)

VANCOUVER: Vancouver Chr. School has an immediate opening for a part-time **instrumental** (4-10) and **choral** (8-10) **music teacher.** This position may be combined with a possible elementary instrumental music position at John Knox Chr. School, Burnaby. Please address your inquiries and resumes to: Mr. Nick VanderKwaak, 1830 Yeovil Ave., Burnaby, B.C. V5B 4M4, or call him at: 604-420-3450.

Teachers

Wingham & District Interdenominational Christian High School Society
invites inquiries for a
PROMOTER - PRINCIPAL
Duties to commence July 1, 1989.
For information write:
Martin Oldengarm, Secretary of the Board
Box 21, Harriston, ON N0G 1Z0

Rexdale Timothy Christian School
invites applications for a teaching position in
remedial and extended remedial
It is a full-time position for the 1988/89 school year.
Please contact:
Mr. G. Postma
28 Elmhurst Dr., Rexdale, ON M9W 2J5
Tel. (416) 741-5770

CALVINIST CONTACT
a national Christian weekly requires
a full-time
TYPESETTER
and a full-time
DESIGN AND LAYOUT PERSON
For typesetter, experience with Compugraphic 4 or other typesetting equipment preferred. Applicant must have excellent typing skills. Familiarity with computers is an asset.
For design and lay-out person, duties include page and ad design, paste-up, stat-camera work and single colour separations. Experience preferred, but *Calvinist Contact* will consider training applicants with an aptitude and flair for art and design. Familiarity with computers is an asset.
Salaries commensurate with experience.
Send resume and references to:
Stan de Jong, Manager
Calvinist Contact Publishing Ltd.
261 Martindale Rd., Unit 4
St. Catharines, ON L2R 6P9
or phone: (416) 682-8311

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Church news

Christian Reformed Church

Accepted

— Rev. John De Jong, Georgetown, Ont., to Smithville, Ont.

New clerk

— Bethel, Acton, Ont.: Richard Van der Wal, c/o P.O. Box 369, Queen Street East, Acton, ON L7T 8M6; 519-853-3234.

Change in worship time

— Bethel, Acton, Ont.: evening services are now held at 6:30 p.m.

New address

— Rev. John De Pater, P.O. Box 1045, Winchester, ON K0C 2K0 (as of Sept. 1, 1988)

Classis meeting

Classis Hamilton's Fall Meeting is scheduled for Sept. 21, 1988, at York Chr. Ref. Church. The deadline for all agenda material is Aug. 10.

Richard Stienstra, Stated Clerk

Classis Niagara meets in Providence Chr. Ref. Church, Beamsville, Sept. 21, 9 a.m. Deadline for all agenda material is Aug. 5, 1988.

Rev. G. Veeneman, Stated Clerk

Calvinist Contact will not be publishing for the next two weeks!

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Attentie: oud-Nederlanders

Alle Hollanders die in Campbellford, Hastings en omgeving gewoond hebben worden hierbij uitgenodigd een gezellige picnic bij te wonen.

Datum: 27 augustus, 1988
Plaats: Hastings Picnic Grounds
Voor inlichtingen bel naar:
A. Kloosterman
R.R.3, Hastings, ON K0L 1Y0
Tel. (705) 696-2834

Lakewood Christian Campgrounds

at Forest, Ontario

invites you to the

Annual Senior Citizen's Day

on August 11, 1988
starting time 10:00 a.m.; $3.50 per person

Speaker: Rev. A. DeJager
Come join us for a day of fun and fellowship!
Mini olympics for those attending. Special music and wagon rides. Be sure to bring your lunch and ~~lawnchair~~. Coffee, soft drinks, cake, cookies provided.
For information call: (519) 899-4415

The Hamilton District Christian High School Alumni Association

is inviting everyone who attended Hamilton District Christian High from graduation year 1956 to graduation year 1970 to a

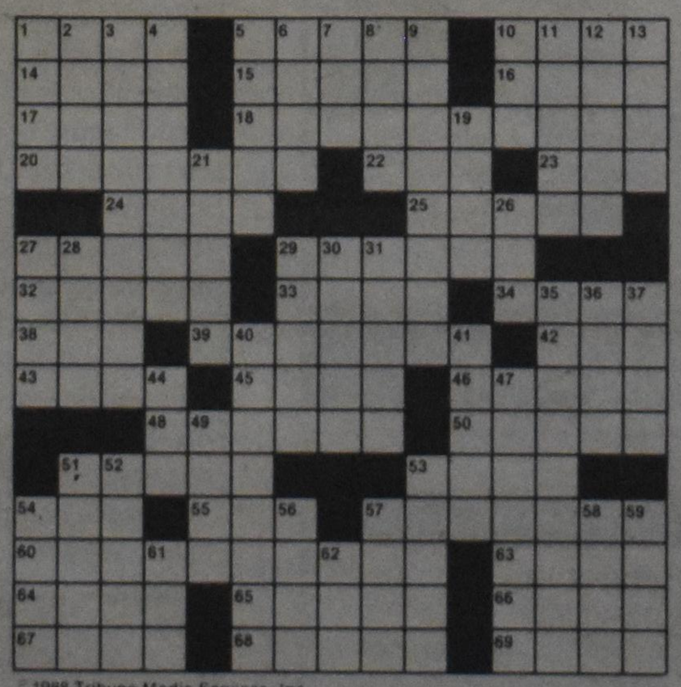
REUNION

November 4, 5, 6, 1988

You could win a trip for two to Holland
• Registration • Social activities • Brunch • Sports activities • Seminars • Shopping • Fellowship • Fun
Plan now to attend! Send us some of your "high school days" pictures. We'll display them.

Weekly Crossword

by Frank Geary



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ACROSS
1 Bygone
5 Tex. shrine
10 Nuisance
14 — breve
15 Gem weight
16 HRE name
17 Genuine
18 Retires
20 Answered
22 Digit
23 Switch words
24 Commits evil
25 Billiard shot
27 Ballots
29 Excoriate
32 Appear
33 Of the dawn
34 Afr. fox
38 Resin
39 Discolor
42 54
43 BPOE word
45 Appearance
46 Astound
48 Broncobusters
50 Adder
51 Mel of song
53 Netting
54 Guzzler
55 Corroded
57 Footwear
60 Get out of bed
63 Fencing sword
64 Margarine
65 Theatrical production
66 Imitator
67 Semester
68 Breaks suddenly
69 Northern constellation

DOWN
1 Young salmon
2 To shelter
3 Type of comedy
4 Reckons up
5 Ailments
6 Put down
7 Aesthetic pursuit
8 Spar
9 Footstools
10 US poet
11 Moral nature
12 Alan Ladd film
13 Playthings
19 Pate
21 Small map of a kind
26 Ocean
27 Glen
28 Kind of exam
29 Eagle's nest
30 Blunder
31 Showers
35 Punch-drunk
36 Magnitude
37 Always
40 Current measuring devices
41 Shelter
44 Vessel: abbr.
47 Card game error
49 Oriental nurse
51 Transparent cloth
52 Fish-eating mammal
53 Constructs
54 Used a firearm
56 First garden
57 Porgy
58 Sly gaze
59 Antitoxins
61 Selleck or Cruise
62 A Gabor

Last Week's Puzzle

03/04/88

Calendar of Events

July 29 - Aug. 1	ICS Niagara Family Conference, Niagara Christian College Campus, **Fort Erie,** Ont. Theme: "Challenge: Beyond Worldview to a Way of Life." Keynote speaker: Brian Walsh, Senior Member in Worldview Studies, ICS. For registration info. call: (416) 979-2331.
July 29 - Aug. 1	ICS Alberta Family Conference, **Deer Valley Meadows Camp.** Theme: "Spirals of Love and Healing." Keynote speaker: Dr. James Olthuis, Senior Member in Philosophical Theology, ICS. For registration info call: Edith Zuidhof, (403) 484-2955.
July 29 - Aug. 1	ICS Northwestern B.C. Family Conference. Theme: "Journey through the Sermon on the Mount." Keynote speaker: Rev. Derk Pierik, Campus Chaplain at U. of T. For registration info. call: Irene Bakker, (604) 847-4162.
Aug. 4-7	Congress '88, a National Festival of Evangelism at Rosemont Horizon Convention Centre, Chicago, Ill. Up to 15,000 participants. For info. call (703) 471-1988.
Aug. 11	Annual Senior Citizens' Day at Lakewood Christian Campgrounds, **Forest,** Ont. Speaker: Rev. Anthony De Jager. Starts 10 a.m. Fee $3.50 per person. Bring lunch and lawnchairs. For info. call: (519) 899-4415.
Aug. 13-14	Encouragement Weekend Retreat for men and women at Singing Waters Retreat Centre, **Orangeville,** Ont. To register call Chr. Communications Centre at (416) 890-3222.
Aug. 17	Organ recital by John Wm. Vandertuin at the Aeolian Concert Hall, **London,** Ont., at 8 p.m.
Aug. 27	Picnic voor oud-Nederlanders. Plaats: Picnic Grounds, **Hastings,** Ont. Voor inlichtingen bel Mr. A. Kloosterman (705) 696-2834.
Sept. 2-5	ICS Southern B.C. Family Conference, Columbia Bible Camp at **Cultus Lake.** Theme: "Touchstones to Distinctive Christian Thought: Does it really matter?" Keynote speaker: Dr. Al Greene, Executive Director of Alta Vista College, Washington. For registration info. call: Pearl Den Haan, (604) 521-4006.
Sept. 9	RCBPA **Chatham** Chapter golf outing. Call 416-524-1203.
Sept. 10	Lambton County's largest 1988 garage/yard sale at Sarnia Chr. School, 1273 Exmouth St., **Clearwater,** Ont. Rain or shine!
Sept. 15	CFFO Provincial Board meeting, 10 a.m. till 4 p.m., at the CRC, **Georgetown,** Ont. For info. call (519) 837-1620 (daytime) or 338-3214 (evening).
Sept. 24	26th Annual Youth Evangelism Services Conference from 9 a.m. till 4:30 p.m. at the CRC, **Willowdale,** Ont. Topic: "Hope." Speaker: Penelope Tynedale. For info. call (416) 832-0408 or 221-7829.
Oct. 1	CLAC Conferences on "Home Verses Job: Family Obligations and Vocational Fulfilment." Starts at 9 a.m. at John Knox Chr. School, **Brampton,** Ont. Speakers: Brian Stiller, Thomas Venema and Suzanne Scorsone. Registration $8. For info. call (416) 744-2340.
Oct. 5	CCEF Chr. Education Rally at 8 p.m. in the CRC, **Aylmer,** Ont. Speaker: Rev. John D. Hellinga.

ATTENTION YOUNG ADULTS

The 6th Annual Young Adult Challenge Conference

will be held

in Vancouver, British Columbia, Canada from December 27-30, 1988

Rich Hurst, Chris Eaton, Alan Basham and others will speak on the theme: "LIVING TO SERVE."

For more information write:
Vancouver Challenge 88
P.O. Box 1770, Stn. "A," Vancouver, B.C., Canada V6C 2P7
Sponsored by the Young Calvinist Federation

To all ***Calvinist Contact*** *subscribers and advertisers:*

Only FIVE issues will be published during July and August:

July 8, July 22, Aug. 12, Aug. 19 and Aug. 22.

The *Calvinist Contact* office will be closed for vacation from July 18 through August 1. Our office will re-open Tuesday, August 2.

ADVERTISING DEADLINES REMAIN UNCHANGED 10 DAYS PRIOR TO THE DATE OF PUBLICATION:

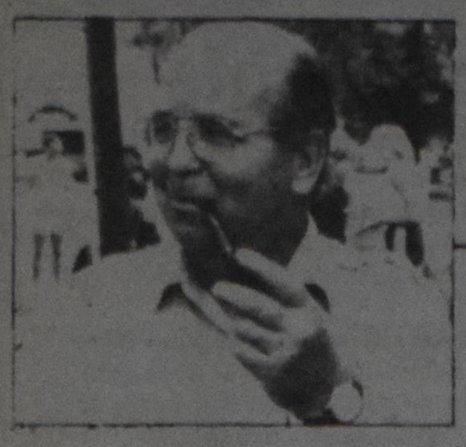
Issue dated:	**Advertising deadline (4 p.m.)**
August 12	August 3
August 19	August 10
August 26	August 17
Sept. 2	August 24

Calvinist Contact will **not** publish: July 1, July 15, July 29 and August 5.

Your co-operation is appreciated. We wish you all a relaxing holiday.

Stan deJong
Manager

Dutch



Kommentaar met een knipoog

Herman de Jong

Twee artikelen over hetzelfde

Onlangs verschenen er twee artikelen over het huwelijk in C.C., namelijk "De meeste Nederlanders zijn tevreden over huwelijk" en "Hoe komt het toch dat zoveel huwelijken schipbreuk lijden." Volgens het ene artikel zijn 85% van de Nederlanders tevreden over het huwelijk. Maar het andere verhaal is meer pessimistisch; het vertelt ons dat het ook in onze eigen kringen steeds meer voorkomt dat men scheiden gaat.

Het optimistische rapport uit Nederland neem ik met een korreltje zout. Zo'n hoog percentage tevredenheid ... nee hoor, dat kan eenvoudig niet. Eeuwen geleden schreef een Engelse geschiedschrijver: er is geen volk ter wereld dat meer kankert dan het Nederlandse. Ook is mij verteld dat, ofschoon bekwaam en moedig, de Nederlandse soldaat ziek zou worden indien het kankeren hem verboden werd. Het feit dat Nederland meer kerkgenootschappen heeft dan enig ander land ter wereld wijst er op dat de Hollander gauw ontevreden wordt met zijn kerk als het de grenzen van zijn vaak stargerichte principiële denken overschrijdt. En neem het grote aantal politieke partijen zo'n tiental jaren geleden! Ontevreden met de ene partij, zag men zich genoodzaakt een andere partij, die het veel beter zou doen, op te richten. Vooral in de laatste jaren getuigen de rellen en optochten toch ook wel van een diepgewortelde ontevredenheid in Nederland. En dan zou 85% der bevolking tevreden zijn met het huwelijk?

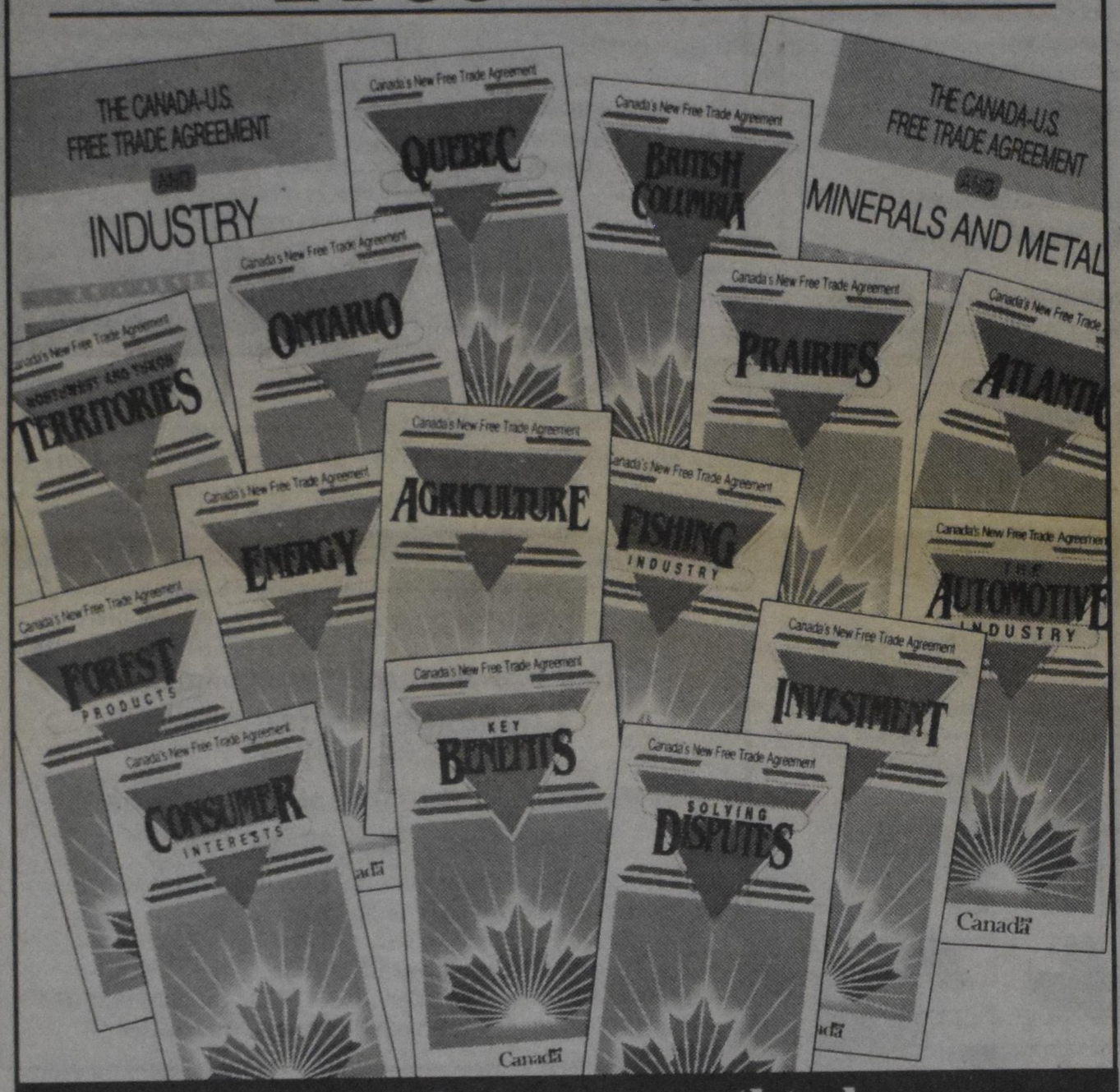
Als dit nu betekende dat men in verhouding meer tevreden was over het traditionele huwelijk dan het 'samenhokken,' of homofiele verhoudingen, zou ik het nog kunnen begrijpen, want naast een fikse scheut 'modern denken' zit er in de Nederlandse bevolking (en echt niet alleen het Christelijke deel) nog een behoorlijke portie 'behoudendheid.' Maar het artikel zegt duidelijk dat men tevreden is over de 'leef-situatie' van het huwelijk. Dat duidt op de intieme omgang tussen echtgenoten zou je zo zeggen.

In tegenstelling tot dit heerlijke rapport komt de Amerikaanse sociologe Hite tot de conclusie dat 98% van de Amerikaanse vrouwen volstrekt niet tevreden zijn over hun huwelijksrelaties. Er werden 4500 vrouwen ondervraagd. The Gallup Poll lieden gaan af op de gegevens verkregen van zo'n 1200 mensen, dus dat Hite Report is echt niet voor de poes. Maar die Nederlandse gegevens?.....

Alles hangt er natuurlijk van af waar en wanneer men echtgenoten aan de tand voelt. Persoonlijk zou ik knorren van genoegen over mijn huwelijk als mijn vrouw me een bord opgebakken nieuwe aardappeltjes voorschotelde. Ook zou ik hoog opgeven van mijn huwelijk na een nacht waarin we het 'gloeiend aaneengesmeed,' zo aardig gedicht door Joost van de Vondel, waar maakten. (Dit is zo ontroerend mooi gezegd dat je daarover echt geen brief naar de redacteur kunt schrijven). Ook zou ik een onderzoeker gul en recht-door-zee overtuigen van mijn tevredenheid op een vacantiereis door Saskatchewan als mijn ega vanwege de hitte wegdommelt en ik van een verbondenheid geniet waarvoor geen woorden nodig zijn.

Zou het mogelijk zijn dat het Nederlandse onderzoek gedaan werd in cafeetjes of eethuisjes met vergunning? Elke rechtgeaarde Nederlander met een kroketje in de hand en een pilsje voor de mond vindt het leven so-wie-so wel zo fijn dat hij of zij onmogelijk zou kunnen afgeven op het huwelijk. De onderzoeker zou een man kunnen treffen die de voetbalwedstrijd Nederland-België meetrapt voor de teevee. Een man die bromt: "'t Zit wel snor, hoor," om toch vooral de cornerkick maar niet te missen .... In de tweede plaats hangt de tevredenheidsgraad helemaal af van de eisen en normen die men aan het huwelijk stelt. Deze eisen en normen kan men vinden in de vele 'self-help'

Information About Free Trade



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Hon. John C. Crosbie, Minister For International Trade
L'honorable John C. Crosbie, ministre du Commerce extérieur

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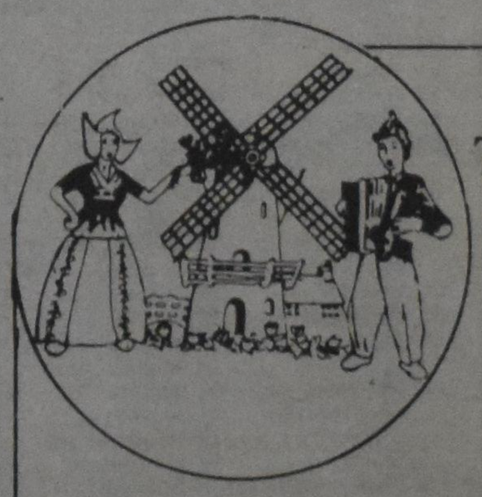

The Dutch Kitchen
71 Lakeshore Road East
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Monday to Thursday — evenings 8 to 10 p.m.
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huwelijk!

huwelijksboekjes, geschreven door geleerde psychologen die waarschijnlijk al bezig zijn met hun derde of vierde huwelijk. Amerikaanse vrouwen die mee willen doen verslinden die boekjes zoals een koe het gras .... toen de weilanden nog groen waren door bestendige regenbuien. Het is geen wonder dat deze vrouwen zo ontzettend veel van een huwelijk verwachten. Ik stel me voor dat Nederlanders te druk zijn met het verorberen van kroketjes, lekkerbekjes of zure haringen, of het kijken naar teevee, of het schoonpoetsen van hun kleine autootjes, om zich veel in huwelijksliteratuur te verdiepen. Bovendien zijn boeken in Nederland ook niet goedkoop! Iemand die er niet op gewezen wordt dat men talrijke huwelijksgenietingen moet missen, zal uberhaupt so-wie-so er minder van verwachten.

Dus als Geert zijn Grietje als een dreigende pantserwagen door het huis hoort rommelen omdat er overal weer as op het karpet ligt, komt het niet bij hem op zijn smerige levenshouding te veranderen. Of als Joop Antje afbekt omdat ze weer twee vouwen in zijn broekspijpen streek, zal Antje denken: nou ja, zo hoort het nu eenmaal. Natuurlijk is het zeer wel mogelijk dat in een land waar alles schijnt te kunnen, waar zeden en gewoontes teruggedrongen worden naar de kleinst-mogelijke gebieden zoals Staphorst, Giethoorn of Sebaldeburen, ook het huwelijk daarvan een tik meekrijgt. Misschien hebben Nederlandse echtgenoten zich er aan gewend elkaar wat meer ruimte te geven en niet zo gauw in elkanders huid te kruipen. Zo van: ik ben ik, en jij bent jij. Elkaar vrij laten kan veel narigheid voorkomen. Misschien is de eigenschap van Noord Amerikanen om partners zolang te bewerken, dat ze een verlengstuk van jezelf worden, wel één van de grootste huwelijksmoeilijk-heden. Of je hebt die 'leun' situaties, waar de ene partner zo sterk is dat de andere het wel prettig vindt daar tegenaan te leunen, met alle nare gevolgen van dien.

Ik zou het echt wel geweldig vinden, hoor, als het Nederlandse onderzoek "Huwelijkstevredenheid" waar was. Als er blijk is van zo grote tevredenheid in een ontkerstenend land, des te groter tevredenheid zou je mogen verwachten in huwelijken waar je de steun van een Derde Partner mag verwachten. Maar zo eenvoudig schijnt het ook weer niet te zijn volgens het andere artikel. Het wil mij voorkomen dat er in oudere huwelijken, waar de kinderen het nest verlaten hebben, wel es meer moeilijkheden zijn dan je zou verwachten. Daar wil ik nog es over schrijven. Ik zal in de vacantie wat boekies gaan lezen om mijn gedachten op een rijtje te zetten .....

Herman de Jong woont in Jordan Station, Ont.

Als je 't mij vraagt

Syrt Wolters

Als gast bij de Koningin aan tafel

Twee jaar geleden werden m'n vrouw en ik vereerd met een uitnodiging om lunch te hebben met Hare Koninklijke Hoogheid Prinses Margriet en haar man Mr. Pieter Van Vollenhoven.

Het was erg onofficieel en er waren maar 24 gasten. Al de gasten hadden voldoende gelegenheid om ongedwongen met het prinselijk paar te converseren.

Dit jaar kregen we een uitnodiging om met Koningin Beatrix en Prins Claus te dineren. En, afgaande op de uitnodigingskaart, zou het niet zo onofficieel zijn als toen met Prinses Margriet. Het stond duidelijk aangegeven dat het een "black-tie affair" zou zijn. Er waren 160 uitnodigingen verzonden. Een kans om ongedwongen met de Koningin te praten was natuurlijk uitgesloten. We waren maar een nummer in de menigte. Niettemin verheugden we ons op zo'n buitenkansje. Het gebeurt niet alle dagen dat je bij de Koningin te eten gevraagd wordt.

We hoefden ons echter helemaal geen vreemde eend in het bijt te voelen. Toen we bij het "Government House" aankwamen zagen we al direct andere Nederlanders en mensen van onze kerk. Martin Olivier en Wernart Van Deventer met hun vrouwen, die zich in de laatste Wereldoorlog verdienstelijk gemaakt hadden, werden in het bijzonder geëerd: ze kwamen binnen in de grote eetzaal met de vorstelijke groep. Als dat geen hoge eer is, dan ben ik de kluts kwijt. We waren allemaal wel een beetje trots op deze bijzondere onderscheiding! Ze kwamen dan ook aan de "Koningstafel" te zitten. M'n vrouw en ik zaten aan tafel nummer 21, helemaal achteraan bij de deur en het verst van de hoofdtafel verwijderd.

We hadden gezellige tafelgenoten. M'n vrouw zat naast de journalist die altijd met het Koninklijk Paar op reis gaat. Die kon natuurlijk veel vertellen, wat hij dan ook graag deed. Fred Lammers is zijn naam. Naast mij zat de Ceremoniemeester van de avond, die ik goed ken, ook al vanwege m'n werk. Dus verveelden we ons niet. Het eten was lekker en de bediening verliep uitstekend. Zo'n 20 meisjes bedienden de 21 tafels.

Feestelijke stemming

Tenslotte werd er natuurlijk gesproken. De Commissaris van de Koningin sprak eerst; hij verwelkomde Koningin Beatrix en Prins Claus met een warme toespraak, in 't bijzonder vermeldend de nauwe betrekkingen tussen Canada en Nederland. We "toastten" op het vorstelijk paar terwijl de wijnglazen klonken.

Toen was het de beurt van onze Eerste Minister, William Vander Zalm. Hij sprak het Koninklijk Paar toe in het Nederlands en later in het Engels (wat hem beter afging). Op typisch Nederlandse wijze ging hij de vrolijkheid verhogen door een grammofoonplaat te laten draaien, waarop hij zelf zong, begeleid door een mannenkoor: De sterren zijn overal gelijk! Meteen werd de feeststemming sterk verhoogd.

Vanaf dat ogenblik werd de groep veel losser. Men ging opstaan en met anderen praten. Een paar kwamen zelfs naar ons toe en vroegen: "Hoe komen jullie hier?" Ons antwoord was: "Het is niet wat je kent, wat in het leven de doorslag geeft, maar wie je kent" (Of liever: wie JOU kennen).

'k Zag ook nog onze vorige commissaris, de heer Henry Bell-Irving. 'k Ging naar z'n tafel toe en gaf hem een zachte tik op z'n schouder. Hij sprong direct op en zei: "How are you, Syrt?" en, bijna onmiddellijk daarop: "And how is your boy?" Hij doelde natuurlijk op onze Ted, die epileptisch is. Het trof me dat hij, na vijf jaar, direct aan Ted dacht.

Terwijl we stonden te praten werd ik aan de mouw getrokken door de man van het "Protocol" (ook weer een klant).

Hij zei: "Syrt, je wordt met je vrouw bij de Commissaris verwacht om voorgesteld te worden aan de Koningin." Dus toch ....?

Gesprek met Beatrix

Ja hoor — toen we bij de koningin stonden stond de Commissaris op en zei: "Majesteit — 'k Wil graag dat u de heer en mevrouw Wolters persoonlijk ontmoet. De heer Wolters is een goede vriend en tevens mijn kapper. Ik voel me echter beschaamd; ondanks z'n 76 jaar fietst hij elke dag zo'n 20 tot 25 km en zwemt 's morgens voor hij naar zijn werk gaat. Dat doe ik hem zeker niet na. Toch is het iets anders wat hem zo merkwaardig maakt: Het was Wolters die, bijna dertig jaar geleden, de stoot gaf tot het oprichten van een Christelijke school. Met een handjevol kinderen zijn ze begonnen; nu

is de school uitgegroeid tot een reputabele instelling met meer dan 600 leerlingen. Daarom, Majesteit, mag ik aan u voorstellen: de heer en mevrouw Wolters!"

Wat we ook hadden verwacht — dit zeker niet! Koningin Beatrix zei toen: "Ik heb al veel van u gehoord, meneer Wolters, maar vertelt u eens iets van uw school. U zegt, het is een Christelijke school. Is het een Gereformeerde of een Hervormde?" Ook vroeg ze of al de leerlingen van Nederlandse ouders waren en of we ook hulp gekregen hadden van de regering, enz. Genoeg vragen om een gesprek gaande te houden. Toen vroeg ze Diny, m'n vrouw: "Bent u ook druk met die school?" Ze kon trots vertellen dat ze de laatste vijf jaren kleuterleidster was op onze school.

Zo kregen we dus, geheel onverwacht, een directe ontmoeting met Koningin Beatrix. Dat gesprek was echt ongedwongen. Toen Diny later met Johanna Van Deventer sprak, zei die ook al, dat ze aan tafel over allerlei koetjes en kalfjes hadden gepraat.

Zo kwam dan het einde van ons dineren met de Koningin. De vorstelijke "trein" ging eerst de zaal verlaten. De Koningin kwam vlak bij ons langs; toen ze me zag, glimlachte ze en — knipoogde! Diny zei: "Zag je wel dat ze naar je knipoogde?" Waarop ik natuurlijk zei: "Je weet toch wel dat ik onweerstaanbaar ben voor jonge vrouwen?"

Syrt Wolters is kapper in Victoria, B.C.

Beatrix, koningin

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Books/Meditation

Robert VanderVennen, book review editor

Youth

History as delightful story

The Tinderbox, by Marianne Brandis. Erin, Ontario: The Porcupine's Quill, 1982. Softcover, 155 pp., $8.95. The Quarter-Pie Window, by Marianne Brandis. Erin, Ontario: The Porcupine's Quill, 1985. Softcover, 199 pp., $8.95. Reviewed by Doro J. Bakker, Orangeville, Ont.

For how many young readers do the bare bones facts of history make compelling reading? Yet when the facts are shaped around the everyday lives of flesh and blood people, they become much more palatable. In a good historical novel, history serves as the backdrop for an exciting adventure or for the universal struggles of any childhood. *The Tinderbox* is such a book. As well as following a good story, we can't help but absorb a significant amount of information about an exciting time in Canada's history.

Set near Dundas, Upper Canada, in the year 1830, *The Tinderbox* depicts pioneer life through the eyes of 13-year-old Emma Anderson. With her we experience the bone-chilling cold of early morning chores and the crude, cramped sleeping quarters in the draughty attic.

Emma and her brother John are suddenly orphaned when their parents and two sisters die as their log cabin burns. All that remains of the world Emma knows are the clothes on her back, John, and the family's tinderbox.

"Get out, Emma! Get away from the house! Look after John!" were the very last words Emma's father spoke to her. Never again would she see him alive. Along with several silent neighbours, Emma watched horrified as her home burned to the ground. It was a tableau etched in her memory.

Emma and John are taken in by kindly neighbours, the Wilburs. Here they make their home, helping with housework and farm chores. Granny Wilbur, an ailing but wise old woman, becomes Emma's solace and confidante. She helps Emma come to terms with the fire and her loss.

Six months later a little known aunt from the city arrives to claim Emma and John in accordance with their father's will. Mrs. McPhail appears cold and calculating and Emma is immediately distrustful of her motives. Why would her gentle father entrust his children to this stiff and haughty woman?

In an old piece of cloth Emma bundles up her belongings and John's. It is a pathetically small collection noteworthy only because it contains the precious tinderbox. "Like the memories of her parents, Emma could take that with her. She laid Granny's Bible on top, folded the bundle and tied the corners firmly." And with that Emma leaves the country she knows and loves.

By the end of *The Tinderbox*, Emma's life has captured our imagination. Fortunately, Brandis has written a sequel. *The Quarter-Pie Window* follows Emma and John to their new, unfamiliar surroundings. Here in the city, Emma works in her aunt's hotel as a servant. It's not the work that bothers her as much as her aunt's condescending attitude.

Emma feels all alone in her new life. Struggling for herself and John is a heavy responsibility. She yearns for a trusted friend, a shoulder to lean on. Emma's only retreat is her tiny attic room, the room with a window shaped like a quarter of a pie. Here she drops her courageous exterior and finds restful solitude. Emma counts the oddly shaped window as one of her small pleasures.

Through her struggles, Emma unveils the mysteries of her aunt's carefully guarded life. She even comes to appreciate Mrs. McPhail not as a comfortable person, but as an interesting human being.

Both *The Tinderbox* and *The Quarter-Pie Window* authentically portray pioneer life in Upper Canada in 1830. The author's talent for subtly surrounding her readers with minute detail and accurate accounts of life "back then" allows us to step into another era.

Both *The Tinderbox* and *The Quarter-Pie Window* are enhanced with original wood engravings. The engravings, done by the author's brother, G. Grender a Brandis, mirror the narrative's attention given to the nuances of life in Upper Canada. We see primitive tools hanging on a barn wall and a pair of lace-up boots set neatly under a wooden chair.

For readers in love with books for their own sake, these volumes are treasures in appearance and quality.

Friends of God

Wayne Brouwer

Cleanliness is next to godliness

"Peter replied, 'Repent and be baptized, every one of you, in the name of Jesus Christ ...." **(Acts 2:38)**

"Cleanliness is next to godliness!"

People are still trying to find that quotation in the Bible!

Our health-conscious society has a fascination with washing. When a pipeline break recently threw our city into an emergency water crisis, horror stories circulated of people who actually skipped a shower for a day, or who washed their hands in the same bowl of water others had used before them!

But all the waters of washing can never keep us clean like the one-time washing of baptism. Shortly after 200 A.D., the Church Father Tertullian wrote, "Happy is our sacrament of water, in that, by washing away the sins of our early blindness, we are set free and admitted into eternal life!"

He went on to paint a lovely picture of an ocean of safety in the love of God, and Jesus Christ as the big fish who leads all of us "little fishes" to life through the waters of baptism.

When you think about the people in Jerusalem who heard Peter's sermon, there must have been a tremendous struggle going on in their souls at this moment. Certainly the devilishness of what they had done to Jesus could not be erased easily. Scenes come to mind of people stalking night-time floors with hands wringing in haunting memory of their cries before Pilate: "His blood be upon us and our children!"

No Dutch cleanser!

Like Lady Macbeth in Shakespeare's famous drama, the cancer of evil gnaws at the stained conscience long after water has washed the blood from hands. With Lady Macbeth, they would have had an unholy waking obsession with cleansing rituals. Night would only offer fitful slumbers and sleepwalking escapades, mumbling while rubbing their palms together: "Yet here's a spot! Out, damned spot! Out, I say!"

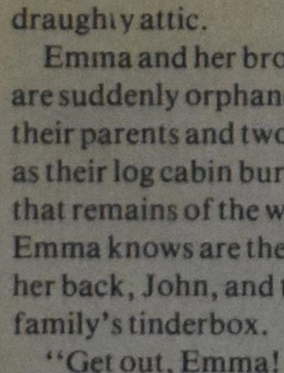
So the washing of baptism that Peter offers would stir their souls like the first cooling drops of rain after a summer's drought. *Anything* to cleanse the soul!

But Peter continues: "be baptized ... *in the name of Jesus Christ!*" And that's the hard part. To be marked with the name of one whom so recently you wanted killed! To be identified as belonging to the very one for whom hate had erupted into homicidal violence! It seems as indecent as the strange command to leprous Naaman in the days of Elisha — go and wash in the muddy waters of the River Jordan! (II Kings 5)

How can the hated make clean? How can the unwanted provide the cleanliness that is next to godliness? That's the mystery of the gospel — God taking the unlovely, the unwanted, and making it the source of his power and love. Isaiah brought that message to life in the poetic prophecy of the "Suffering Servant." (Is. 53)

And now Peter's call requires marriage to Jesus. The cleansing waters of baptism are the wedding ring that bind each heart to the exalted Bridegroom. Cleanliness is indeed next to godliness, when it is the washing of baptism that declares, "You are clean before the Lord, a holy bride in white, receiving the new name of your spouse as you dance to a new tune in the reception that will never end."

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.



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